THE UNITED CHURCH

OCTOBER 15, 1958

# OBSERVER

## the new moderator and the church's first lady

*Homewood*

The Rt. Rev. Angus J. MacQueen and Mrs. MacQueen

**Son of the United Church**
by A. C. Forrest

**In the Deep South**
by Dorothy Henderson

# Letters

## Some Disagree, Some Commend

Dear Sir: Professor A. J. Ebbutt's position regarding the Resurrection of Christ does not result from a scientific handling of the historical evidence. His view is based on the ancient Greek pagan approach to immortality and not on Hebrew thought or Biblical evidence. Typical of Dr. Ebbutt's approach is the way in which he regards as later additions any evidence that runs counter to his theological presuppositions. Members of the United Church should be aware that other outstanding theologians disagree entirely with the opinions of Professor Ebbutt.

Montreal, Que. Rev. H. Corry Martin.

Dear Sir: I have enjoyed Dr. Ebbutt's articles in recent issues and as a student minister I have been able to joust mentally with some of his viewpoints. However, some objections have been raised, by friends who think it is unwise to raise such questions as "Did Jesus Rise from the Dead?" They say it should be confined to those intellectually capable of answering them. Does such a question need to be asked of the general populace of our church?

I have defended him on the ground that nowhere does he try to refute the resurrection. But he merely raises some of the issues presented by the gospels and by Paul.

Winnipeg, Man. Doug Ely.

Dear Sir: It is good to hear of some opposition to Dr. Ebbutt's persistent chipping away at the pillars of our faith. Our temple will never be destroyed by external pressures, but by the boring from within which has continued from the beginning.

It has been suggested that Dr. Ebbutt's erudition places him above lay criticism. Saul of Tarsus, too, was an intellectual, yet how wrong he was in his estimate of Jesus!

It is strange how certain minds boggle at the miraculous! There is nothing more wonderful than the basic fact of creation—save the expectation of resurrection. Miracle is all about us every day. Is not God master of cause and consequence, and did He not give all power to His son? . . .

Durban, Manitoba. M. E. Child.

Dear Sir: Writing from the "land of eternal sunshine" may I commend Professor Ebbutt and your paper on the publication of his fine series of articles.

I have always been dismayed at the way in which the theological thinking of most laymen has been far behind that of the clergy. Too often this has been the fault of the ministers who hesitate to disturb the sleeping minds of the people.

I feel that Dr. Ebbutt is performing a great service to the lay people of the Church—not only the United Church—but to any who may read the paper outside your communion.

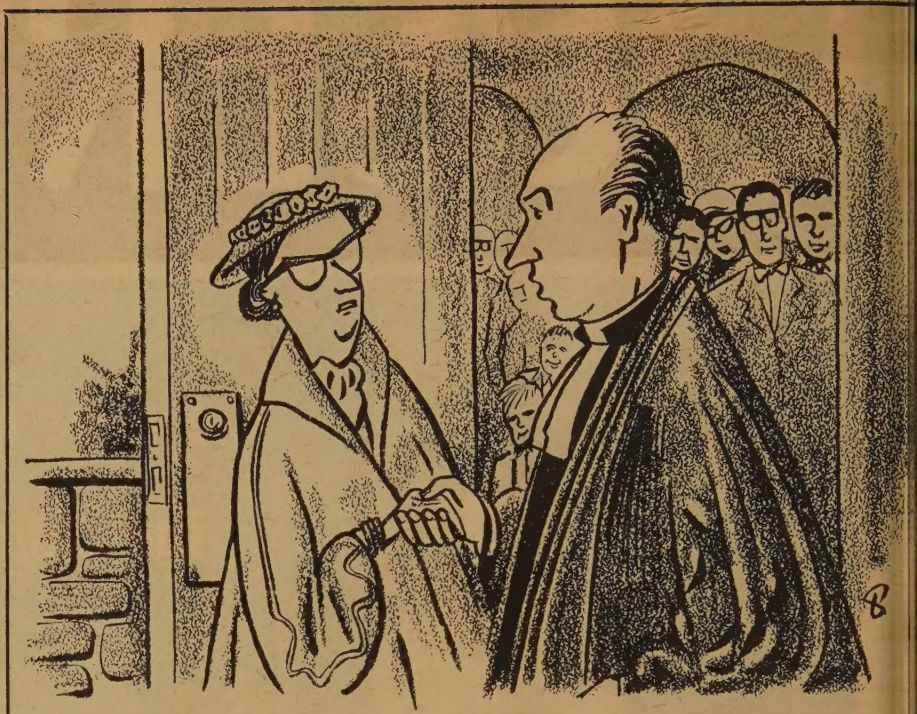
Bakersfield, California, U.S.A. Rev. Allen R. Reesor.

Dear Sir: I as one who believes the gospel stories, wish to take exception to the following statement in the second paragraph of Professor Ebbutt's Sept. 1 article: "It is important to remember that Jesus appeared, after the Resurrection, **only to His disciples.**"

In 1st Corinthians, Chapter 15: Verses 4 to 7 inclusive, we read: ". . . and that He was buried, and that He rose again the third day according to the Scriptures and that He was seen of Cephus, then of the twelve; after that He was seen of above five hundred at once, of whom the greater part remain to this present . . . after that He was seen of James and then of all the apostles." Five specific appearances.

Since no one saw the actual resurrection (so far as records go) no one knows when it happened or where He may have gone in the interval before He was seen by His disciples.

Edmonton, Alta. Georgia May Cook.



". . . And everything you said applied to somebody I know!"

Dear Sir: . . . I am following the articles of Prof. Ebbutt with great interest. I have received the impression that he is trying to discern spiritual things by means of the natural man. The Virgin birth of Jesus, the miracles He performed, and His resurrection from the dead can only be spiritually discerned. They are an impossibility to the natural man.

Christianity is not static. Christianity is the child of Christ, a living, growing thing. All children change as they grow. The child of Christ is no exception. . .

High River, Alta. John H. Cope.

## Reply to Mr. Murray

Dear Sir: I am an ardent reader of your paper and read the letters with interest. But the letter "CCF Record" by Gladstone Murray should not go unchallenged. . .

Really man, I would run out of writing material if I tried to tell you of all the projects started by the CCF. Some of them are first firsts on the American Continent and even the world.

Our Cancer research, Mental Health, T.B. Hospitalization plan, Insurance, etc. . . We are so far up the road ahead of you you cannot see us. Saskatchewan is not any longer Ontario's poor relation. (Come out and see for yourself.) If not, read the truth and judge for yourself. Do not be like the old adage, "No one so blind as those who do not want to see". Do not worry about our Christian heritage in Saskatchewan either. . .

Govan, Sask. Mrs. E. D. Dunn.

## R. S. or the A. V.?

Dear Sir: The Right Bible in my yo was the King James' Version—on it I nourished, its phrases stick in the memo For many years I read the American Sta ard, believing it nearest the original scri Now, with fresh enthusiasm, I feed on Revised Standard. . .

Experience teaches that not all preach use the expository method, and some them know more about commentaries th about the Bible's context. The plain lear needs the Word in his own hands, in own tongue.

Windsor, N.S. Louise Burch

Dear Sir: My chief objection to Black's article is that he offers criticisms Phillips' translation only, then jumps to conclusion that all modern versions inferior to the King James Version, and t the K.J.V. is the version the preacher sho always use in the pulpit. . .

The fact that the K.J.V. is a no "monument of English prose" should be used as an argument for its contin use in the pulpit; the preacher is not cal to be a teacher of seventeenth cent English literature. The prophets spoke the people in the Hebrew language of th day, Jesus spoke to the people in Aramaic language of his day, and it contrary to their spirit and to sound rea to continue to read their words in English of Shakespeare's day.

The Rev. Donald A. McKen Edinburgh, Scotland.

## On the Back Concessions

Dear Sir: Thanks to B. D. Sandwell the article "Crisis on the Family Farm." . . . I appreciate that the small fam farm is not doomed but under more up- date methods they will continue to be backbone of the back concessions.

Toronto, Ont. Jas. B. Rc

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OBSERVER

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Book Steward: C. H. Dickinson

*Editor:*
A. C. Forrest

*Managing Editor:*
E. L. Homewood

*News Editor:*
Marjorie Macdonald

*Editorial Assistant:*
M. B. Pengelley

*Business Manager:*
Wm. J. Bradshaw

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Rev. Ray McCleary

*McCleary of Woodgreen*

By M. B. PENGELLEY

*More About Council*



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OF RELIGION

# Observations

THE HIGHLIGHTS OF A CHURCH COUNCIL usually come when a great assembly meets for worship, or when a debate in Council is ignited into flame by emotion, passion or even anger.

THE EIGHTEENTH COUNCIL will not be remembered for vigorous debate, at least not the first eight days. Too many packed reports smothered any flame . . . too tight an Agenda held back emotion . . . too many speeches from the platform and not enough shouting from the pews.

THE BRIGHTEST HIGHLIGHT came on a night when it was difficult for any light to shine. On Sunday evening the rains fell and the floods came, but the thousands of United Church people in Ottawa still made their way to the great arena made familiar to television audiences as the scene of nominations of Mr. Diefenbaker and Mr. Pearson. While the clouds opened and the rain pounded the roof and rattled the doors, 5,000 worshipped God, and listened in deep silence while Bishop Kennedy preached a Methodist sermon on the Prodigal Son.

THIS WAS THE FIRST TIME, we were told, that commissioners had been asked to pack their gowns and bring along their academic hoods: the result, a long, colourful processional of commissioners and local clergy down the length of the arena.

ONE INNOVATION WAS EFFECTIVE, everyone seemed to agree. Five representatives—a young man from a Halifax College, a layman from Toronto, another from a Calgary suburb, a woman from Vancouver, and a missionary from Rhodesia—gave brief personal vignettes ending "this is the church." Someone who knew his drama . . . the Rev. Maurice McLuhan of Ottawa we assume . . . had trained the group to make a significant contribution to a great meeting.

CHALMERS CHURCH, with its large auditorium and encircling gallery, is a good place for a Council. The televised service on Sunday morning, we are told, was well received across the country. Dr. Archie Craig's great sermon was in the Scottish tradition, and the minister of the church, the Rev. A. Leonard Griffith, read from Ezekiel's vision of dry bones in a way which had ministers vowing to go back to voice culture lessons.

THE BUS TOUR TO THE ST. LAWRENCE attracted over 500. The hydro and seaway developments were viewed and the new churches which have risen to take the place of those flooded out were visited. The new $450,000 church at Iroquois was opened and dedicated by the new Moderator, and Pat Boone singing hymns out of the tower was forgiven.

THE LOCAL COMMITTEE of hard-working people and Dr. Norman Coll who chaired it in its efforts made only one mistake we know of. Dr. Coll many weeks ago invited Mr. MacQueen to preach for him. Mr. MacQueen agreed, then was elected Moderator and was expected to preside over the service in the Council church. Professor George Johnston substituted and the church was packed.

THE BRIGHTEST NIGHT was the meeting addressed by the Prime Minister. It came under the National Evangelistic Mission, and when Dr. Berry led the prayers he made an invocation for Mr. Diefenbaker. The Prime Minister departed from his speech to say and repeat that he had been deeply touched. Chalmers was packed that night half an hour before the service.

THE P.M.'s REFERENCE reminds us of words of one of his predecessors. Prime Minister W. L. Mackenzie King said once that he often heard prayers for the King and his court, but seldom heard them for the Prime Minister of Canada. And he added: "I need your prayers."

FEW COMMENTS came to us about the addition of a crossword puzzle to THE OBSERVER, but we couldn't help notice many commissioners busy taking down notes we assumed, while long reports were given. Then one of our scouts went through the church after a long session, before which the new issue had been scattered about. Copies were left lying open in the pews—open at the crossword puzzle well worked out by Biblically literate puzzle fans. ●

## *Editorial*

# Bulldozers, But Bibles First

SOMETIMES we feel that one reason for the decline in missionary conviction is that too many people seem to think that Christianity is *a* religion, not *the* religion. It is as though we would go to some distant land and say, "We'll tell you a little about Jesus and you tell us something about Buddha, or Mohammed."

One of the most significant things said in the General Council sessions at Ottawa came from Dr. Robert Clarke, on furlough from India. We quote:

> "As someone has said recently, 'A great many people in the Church seem to have serious doubts as to the advisability of sending Bibles abroad, but nobody seems to have any doubt as to the desirability of sending bulldozers.'
>
> "Now, bulldozers are good. They can accomplish much. They can build dams to control floods and to store water for irrigation and the generating of power. They can contour agricultural lands to check the erosion of the life-giving topsoil. I should like to see many more bulldozers at work in India, but I would suggest that these can best be provided by our Government under the Colombo plan or through the arrangement of credits. It is a matter for which we can be sincerely grateful that our Government is at this very time considering an extension of such help.
>
> "There have been many noteworthy social and economic by-products of the impact of the Gospel on India, but I think it could be stated quite definitely that in every case where such benefits have accrued it has been through men whose lives have been remade by the Gospel. It has literally been true that where men have sought first the rule of God these things have been added. We cannot reverse this and say 'Seek ye first all these things, and the Kingdom of God will be added unto you'."

## SHOULD TRAVEL ABROAD

THE new Moderator will have an advisory committee which will help to plan his journeyings and work for the next two years. Among many things, they will protect him from the multitude of invitations he will receive for anniversaries, corner-stone layings, and other engagements. They will seek to make use of his great talents in the best interests of the whole church.

We do not presume to advise the advisory committee, but we have a suggestion we hope may be considered; that is that arrangements be made for him to visit at least some of the overseas mission fields.

The missionaries would welcome it, and the overseas churches with which they work would appreciate t honour of a Moderatorial visit.

There is a still more important reason for this sugge tion. The new Moderator is young. We would hope th he would have another twenty-five years or more of acti ministry. If he were to see the work in Africa, India elsewhere, he would never be quite the same again. Son of these times the Holy Spirit is going to move the Unit Church to rise up to its great mission abroad. We a awake to the challenges and opportunities we see; believe another voice like that of the new Moderator add to the voices of those already telling us of the great wo in the world abroad would bestir us all.

## DISARMAMENT

PROPHESYING to the contrary, General Council d not spend too much time debating the report of t Committee on International Affairs. Although mc vigorous debate would have been welcomed as a sign concern, we think the adoption of the report with on minor amendments was a tribute to the long serious stu made by the committee over the past two years, and to t responsibility of the 18th General Council.

Its motion urging the recognition of Red China a her inclusion in the United Nations was passed almo unanimously — a very different thing from the 19 Council when the commissioners argued a long time.

The much discussed proposal to ask Canada to ta unilateral action for disarmament was not advance Instead the Council agreed that "we should press f international agreement halting all nuclear tests . . . c upon other nations to join Canada in her present poli of research and development of nuclear energy for peace purposes only. That we should continue to press for larger measure of world order . . . and in this e surrender our national sovereignty to the extent necessa to establish world order; provide its full share of the poli force required, and devote savings in armament costs aid underdeveloped countries."

A strong pacifist amendment was introduced. Fe spoke against it, for it was obvious that it would be vot down by a large majority. It was.

The United Church has always had deep respect f its pacifists, many of whom have been persons of gre stature. We remember now that more than one Christi communion passed resolutions to the effect that war w sin and contrary to the mind of Christ. Such actions church courts were taken just before Hitler attack Poland. In the light of Hitler's extermination of s million Jews in gas chamber and furnace and other horro of war, the churches have had some second thoughts.

There was something demoniac in the world the and is now, which the realist cannot overlook. There a those who would like the United Church to be foolish f Christ's sake. This Council was wise for His sake. renounced all war as an instrument of national policy b recognized that the renunciation of war may best achieved by securing international understanding a agreement, and surrendering something of our ov sovereignty for the common good.

OBSERVER
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*Moderatorial Report*

# THE STATE OF THE CHURCH—NOW

THE Moderator of the General Council is asked to visit the churches and report. The immediate past-Moderator, the Very Rev. James S. Thomson, has certainly visited the church, and paid special attention to the colleges. He reported to the General Council what he saw and what he thought about it. We publish here large extracts from his Moderatorial address:

**Initiative from Laity**

This is certainly a time of unprecedented expansion, and from the economic point of view, Canada has been the envy of the world.

What of the Church? I have been profoundly impressed by the obvious desire of so many people as they have settled in their new communities to congregate for the worship of God and to erect a House for His glory in their midst. This has not been the result of what might be called high pressure methods of religious salesmanship, but a spontaneous and, as I construe it, a sincere movement arising from the people themselves.

There has also been a heightened sense of responsibility for the support of the Church. Wherever I have gone, I seem to have encountered some project for raising funds. Almost universally the initiative has come from the laity. Yet again there has been little or no promotionalism at work. From all this activity in the raising of money, there has come an altogether fresh and more intelligent interest in the grand objectives of the Church.

There are manifold signs of a quickened vitality. I attribute it to the work of the Holy Spirit. Why are people going to Church in larger numbers? They go to worship God, to unite their hearts in public prayer, to hear His Word and for the sake of Christian fellowship.

Why is it on the increase? People feel that they need God, and the kind of association for which the contemporary world has little or nothing to provide. And so, many of them, especially in their new communities have actually rediscovered the Church: some of them indeed have found the Church for the first time. This is a heartening report, which I thank God I am able to make.

Of course, the other side demands equally emphatic statement. Increase of wealth has brought opportunities for dissipation and self-indulgence. There has been an alarming increase in the sale and consumption of intoxicating liquor, with an inevitable growth of alcoholism. For many, the sacred bonds of marriage have become lightly regarded, and along with the lack of self-discipline, the result has been broken homes. Parental irresponsibility has produced a crop of unhappy young people who have abandoned themselves to a rebellious and defiant rascality.

Relative judgments are always hazardous. There has always been considerable wickedness in the world. A little knowledge of history would provide parallels enough to the paganism of our time. There is this difference — that people today have more opportunities for its indulgence and more money to do it with. These corrupt elements in modern society are sufficiently active to forbid any complacent attitude of mind.

**The Tide Turns**

Nevertheless, I discern a turning of the tide. More subtle and less palpable is the awakened interest in religion to be found in what people are reading, in what they hear on radio, in what they see on television.

Now I know that there must be an enormous appetite for books which in the name of realism deck the sordid and depraved aspects of social life with a meretricious attractiveness. It has always been easier to make vice more interesting than virtue. But if you look beyond the catching display of literary trash that meets the eye at every corner store to the rows of books that are on view in other quarters, it is difficult to avoid the conclusion, despite all contrary evidence, that there is a vast and encouraging number of travellers in the realms of gold. Radio isn't all jazz and foolishness. Our Canadian television brings a commendable amount of serious-minded presentation into our homes. History, drama, poetry and art all have a new recognition for the relevance of religious faith.

If you ask me its significance, I would put it this way. There is a most definite new interest in religion, but it is an anxious, sometimes ill-informed, yet not the less genuine seeking for spiritual enlightenment and help rather than a profound spiritual revival. Men are turning to the Church because they feel we have what they need. No clearer evidence of this has presented itself in my experience than our laymen's movement. It is one of the most encouraging elements in our Church life.

**Visits to Colleges**

I visited all our church universities and colleges and these visits confirmed what I suppose may be something of a personal prejudice that the life and welfare of our colleges is of fundamental importance for the Church. I do not set professor over against pastor in any relative judgment. The Church lives in her congregations. There the Body of Christ is active and visible in the world. We do not identify the Church with the ordained ministry, but I feel sure it needs no emphasis on my part to maintain a radical connection between the vitality of the Church and the power of the ministry. It is because of this conviction that I stress the place of our theological colleges. Little force of logic is required to support the proposition that the preparation and nurture of our prospective ministers must have a determinative effect on the whole life of the Church. It would not be an overstatement to say that as are the colleges so will be the Church of the future.

How is it then with our colleges? We are fortunate to have so many and that they are situated at centres of higher learning across the country. They all have a good enrolment of students. It is gratifying to note that the number is increasing and that actually we have more candidates today than at any previous time in the history of the Church. We rejoice that there are so many men of older years seeking to enter the ministry, but there is another danger which again is evident to our professors. We can have too many ministers with a shorter course of preparation than is recognized as normal. This may actually impair the full effectiveness of our witness and teaching at a time such as this.

The prevailing interest of the students I met in our universities is in personal religion. They asked searching questions, mostly of a theological and spiritual character. They want to know what we mean by God: they want to understand His ways with men: they want to penetrate to the heart of our teaching about the Person of Christ and His Gospel. They are concerned to ask about personal salvation, the power of prayer, and the Christian life.

(*Continued on page 20*)

By DOROTHY HENDERSON

# A CANADIAN VISITS THE

MY husband and I boarded a T.C.A. plane in Toronto one beautiful October mid-afternoon. In the early evening we arrived in New Orleans. This was my first visit to the deep south in the United States of America.

The next day I had my first ride in a Jim Crow streetcar. On entering we moved forward to find vacant seats. My husband sat down beside a Negro gentleman. I chose to sit beside a young coloured woman rather than an unattractive white man who was sitting in front of her. Three of my best friends in Ontario are Negroes.

The motorman seemed to know that we were strangers and the car had gone along for some little time before he came and said to me quite haughtily, "Don't you know you shouldn't be sitting there? Can't you read?"

I looked perplexed, got up, looked more perplexed, and then the lovely little Negro woman rose and said, "You stay. I'll sit farther back in the car." With that she moved a portable sign that had been in front of us. It read "For Coloured People." She placed it behind us. Then she moved behind the sign, leaving me feeling most uncomfortable, as I sat awkwardly with my own "superior" race. It was strange that the motorman did not speak to my husband who had committed the same misdemeanour as I had. I wondered if he preferred to embarrass a woman rather than a man.

Afterward, however, I decided he perhaps would have preferred to let our seeming mistake go uncorrected. We had noticed some white people enter the car just before he spoke to us. We had a feeling that they had complained, or that he thought they might. Here was an evidence of the pressure of public opinion. Public opinion makes the laws. We, the people make the laws. I had broken a Louisiana state law. I might cause this motorman to lose his job. When in Rome I must do as the Romans. I did not commit this blunder again. Unhappily I became a stranger in a strange land, living against my moral judgment. But I was a guest in this land which had always been so hospitable to me before. Certainly something was wrong. The American people are the most friendly in the world. They had not meant to make me so unhappy. That I knew. It must have been just that awful law.

The history of Louisiana is colourful and interesting. We enjoyed recapturing some of the adventure of early French, Spanish and English days. If you like good food, Old New Orleans is the place to go. We had a most wonderful dinner at Brennan's one evening. Afterwards we took a taxi to our hotel. On the way I engaged the driver in conversation. He was proud of his city and proud of the business in which he was engaged. "Ours is a tremendous system here," he said. "We have many hundreds of taxis, not including the black ones."

"What are the black taxis?" I asked.

"Don't you know anything? They're the nigger cabs. Don't you know we have segregation here?" (Proudly spoken)

"Could I call one of the black cabs?" I asked.

"You had better not. You'd end up in jail—you and the driver too." (Proudly spoken).

The world had seemed so beautiful at Brennan's. I rather wished we had walked home.

The next day I met Ruth.

While in Louisiana we wanted to arrange a short motor trip into the country. Ruth worked in the public relations office of a travel bureau and I liked her immediately. A warm hospitality moved out from her. She gave me charts, maps and much information, all free, while answering myriads of questions. She tried so much to make me feel at home.

"I have a very well-educated and distinguished Negro friend I'd like to entertain while here," I said to Ruth. "Would you advise me where I could entertain her?"

Ruth's brow puckered. She was obviously disturbed. "That is difficult," she said. "Our segregation laws are rigid."

"Perhaps we could get a taxi," I suggested. "Perhaps she could get a black one, and we could go to some private place to visit and dine together."

"You couldn't do that," said Ruth. "I'm sorry; but you see the Negro woman would not expect that. She would understand all the taboos, and having lived here, would certainly be wise and polite enough not to embarrass you. You could not go in a black taxi with her, and she could not go in a white taxi with you. Even if you could, you see, there would be no place to go."

"Could we not go to a theatre together, or at least—surely I could have her to eat with me in my own room at my hotel couldn't I?"

"No," answered Ruth. "There is really NO place. It's hard for you to understand that, but the Negroes like it that way, too. They much prefer to be by themselves," Ruth explained. But I noticed that she looked more anxious and disturbed than ever. "I'm sorry," she said, "but that is just the way it is down here. Moreover it's wise to be especially careful, for the tensions are great just now. I'm very sorry that I can not help you in this."

I could tell she wished to befriend me. Not wanting her to think I was too critical of her position, I said, "In Canada we too have our prejudices, east and west; French-speaking and English-speaking; native-born and new-comers; Jews and non-Jews; Catholics and Protestants, and even, sometimes, men and women have prejudices about each other."

Ruth brightened. "I guess it's so in every country," she replied.

This young girl was plainly disturbed and wanted to talk. An hour soon slipped by. Then I had to leave.

"Somehow," Ruth said, "I don't feel quite right about it all. It doesn't seem to make sense—and yet I do feel this way, and I just can't seem to help it."

October 24th came along. On that day the anniversary of the United Nations is remembered. The celebration in New Orleans showed great originality. It was a ballet performed in the open air, outside the new and beautiful civic centre, which by the way, is patterned after the design of the United Nations headquarters building in New York. The dance depicted the Atom Bomb bringing destruction to the earth and sowing sorrow for the mourning mothers of all mankind. The chief dancer represented the United Nations. When he entered, disease, cruelty and fear were immediately dispelled and a new day was quickly ushered in. Though the interpretation certainly over-simplified the role of the U.N., I enjoyed the dance, and immediately proceeded to a luncheon, sponsored by the Chamber of Commerce and several co-operating groups and clubs.

# DEEP SOUTH

Miller Servi

missed the black faces I had been accustomed to see at international gatherings. Black people were not allowed at this luncheon.

When the programme reached its conclusion the president thanked everyone and expressed the hope that in 1958 we would all be spared to meet again at a similar function.

I walked back alone to my hotel on that beautiful day. I am one who believes in the United Nations and tries to work for the values for which it stands. That day I walked with a heavy heart.

We began a motor trip on the following day. As we were travelling through the country, we passed many old plantation mansions. We stopped to visit several. One particularly appealed to us. Its present owner is of English stock. In the beautiful setting where her home stood, it was not difficult to picture the comfort and glamour that had surrounded her life. There were acres of grounds, landscaped with pools and extensive gardens. Her pillared home rested majestically at the end of a long lane, which was lined with aged oaks whose long grey hair of Spanish moss blew gracefully in the wind. The owner was an aristocrat, a very pleasant woman. She showed us some of her treasures and antiques, and told us proudly of the grand parties she had given there for her five daughters, as they were growing to womanhood.

As we were driving along the road, after leaving the old plantation house, I kept watching for a glimpse of something that looked like cotton, but all in vain. There seemed to be no people whom I might question. Then suddenly through the fields, coming towards us, I noticed a Negro woman walking alone. We stopped the car and I went to meet her.

"We are from Canada," I said. "We are looking for a cotton field. Everybody tells us we are not in the cotton belt, but surely there must be cotton growing somewhere near that we could see."

"There is some down the road," she said. "I'd be glad to go there with you, and show it to you if you would like." Then in a very surprised tone she added, "Mean to say you've *NEVER* seen *COTTON* growing?"

We invited her into the car and, at her suggestion, stopped in front of a small unpainted house down the road. There we parked the car. A white man came to the door looking very belligerent; but our escort, Caroline, cheerfully explained the purpose of our visit, assuring this man that she would look after us. Reluctantly he re-entered his house, and, to our relief, closed the door, leaving us free to enjoy Caroline. She seemed bubbling with joy at the opportunity of sharing her knowledge and experience with us. She led us through the cornfield, past the sweet potato patch, then along a foot-path to the cotton fields beyond. All the while she was explaining that the cotton crop had already been harvested; but she kept assuring us that she would certainly find a blossom or two, some bolls, some empty pods and some cotton and cotton-seeds to show us. I was quite excited when we came to the leaves and the growing bushes. Live things are so different from the dead exhibits which one sees in museums. Besides, Caroline kept chattering away vivaciously, as she explained how the cotton bolls are much more numerous on the lower branches.

"Just like the raspberries where we live," I countered, "unless you bend low you miss all the nice, big, juicy ones."

"Yes, Ma'am," she said, "I know. My sister lives up north. She lives in Chicago. I've always been going up to see her, but I haven't got there yet."

"Does your sister like it there?" I asked.

"I guess she does, 'cause she never came back. It's different down here. The white people are different down here; they don't bother with us, you know. But they're all right, the white people; that's if you know how to take them."

"Guess all people are all right if you know how to take them," I said. "You speak well. Did you go to school near here?"

"Oh, no," she laughed. "The only education I got was from living with the white folks. See, I was parlour-raised. I worked all my life, since I was a little girl, for Mrs. Percival. She lives way up the road in that big white house. She felt real bad when I left her to go to work in the canning factory. Sometimes I go back to help her though, if she needs me too much."

But Caroline was much more interested in telling us the complete cotton story than in anything else. She kept walking up and down the rows and finally found all she had hoped to find; the greenish white, bell-shaped flower which later turns pink; some cotton, still tight in the pods; and some, loose and fluffy. As she picked the latter, she kept explaining the correct way to hold the fingers so as to pick most efficiently and most speedily.

"But now," she said, "most of the cotton in the south is picked by machines."

It was soon time for farewells. The winds were getting very cold. Besides Caroline was on the way to visit her daughter and her five grandchildren and was anxious to be on her way.

"Perhaps some day you will be in Canada, and *I* will be able to show *you* some interestings things about our country," I said. "If you ever do come, you will write and let me know, won't you?"

"Oh, Ma'am, I can't write, except to sign my name. But if you write me, I could sure get some one to read it for me; and if you do write, don't forget to put your address on. Then I'll be able to send you some pecan pralines for Christmas. I can pack them lovely. I used to pack them for Mrs. Percival to send to her son when he was at Pearl Harbor during the war."

Somehow I felt more at home in that cotton-field with Caroline than I did anywhere else in the south. Here had been no pretense. Honesty was in the air. The bars were down, and heart could speak to heart.

Of the many visits I had made to our neighbouring country in the south, this had been the only unhappy one. Perhaps there should be no bars between people. I wondered a great deal about all of this. In the south I had seen the awful stagnation that eventually results from the adoption of a policy of segregation. There I had studied the history which had resulted in the present tensions, and had seen how subtle are the inroads of this dread destruction. There, so clearly defined, I had seen the inevitable results of moral laws at work. ●

## Cover Story

***His father was a Presbyterian, his mother an Anglican, and he often attended a Baptist Church, but the new Moderator is • • •***

# A SON OF THE UNITED CHURCH

Story by A. C. FORREST

Photos by E. L. HOMEWOOD

WHEN the new Moderator of the General Council was a small boy in Port Morien, Cape Breton, he attended three churches. Rt. Rev. Angus J. MacQueen's mother had been an Anglican before her marriage so he went sometimes with the maternal relatives. His father was a Presbyterian and they went to the Kirk. And in the summer when visiting a relative's farm for the vacation he went with them to the Baptist.

It was not surprising, then, that he accompanied his parents and five brothers and sisters into the United Church in 1925. That was a year to be remembered for another reason. Mr. MacQueen, Sr., was a coal miner and belonged to the union. In 1925 there was a general strike, and he had to go to work in the States until it was over, to earn a living for the family.

"I remember it," Angus MacQueen says now. "After all, I was twelve years old and the eldest of six." It is such memories which help to deepen the concern he has always had for those who work; as chairman of the Church's Board of Evangelism and Social Service he found no tension between the two. Vital evangelism is concerned with all areas of a man's life.

### A Good Man

During recent months many rumours have come up out of the United churches concerning the kind of Moderator people felt the next one should be. Many said he should be from the pastorate. Others claimed it was time they had a man from the west; that he should be young, vigorous, old and mature, a good preacher, a product of the Canadian church, but above all a good man.

On the opening night of the General Council, meeting in Ottawa, they chose the Rev. Angus J. MacQueen of First - St. Andrew's Church, London, the second time a Cape Breton coal miner's son has been chosen for the church's highest office.

The new Moderator is 46 years of age, eleven days older than the church's youngest Moderator, the Very Rev. C. M. Nicholson, elected in 1950. He stands six feet in his shoes, weighs 192 in his clothes, is completely at home in a pulpit, and if anything disconcerts him no one knows what it is. Of the four ministers nominated, two have served Robertson Church, Edmonton, and one is the present minister.

### A Pastor

He was the first Moderator from the pastorate since the Very Rev. Willard Brewing was elected in 1948, and the first pastor elected to have been ordained into the United Church, never having been a Methodist, Presbyterian, or belonging to another denomination.

Dr. Malcolm C. Macdonald, Secretary of the Board of Home Missions, was nominated by Dr. J. D. MacLeod, President of the Maritime Conference. He was nominated by the Maritimes four years ago, but withdrew. This time he permitted his name to stand.

Dr. Douglas Smith, of Robertson, Edmonton, was nominated two years ago when Dr. Thomson was elected, and several Conferences and Presbyteries put his name forward again this year. Judge Nelles Buchanan of Edmonton made the nominating speech.

Dr. Hugh McLeod, of Knox, Winnipeg, who has had a distinguished ministry of 38 years in great churches of western Canada, was nominated by Dr. George Dyker. After the election he moved that Mr. MacQueen's election be made unanimous.

For several days commissioners kept congratulating Dr. George Birtch of Melrose Church, Hamilton, for his able nominating speech. Mr. MacQueen said after hearing such praise he had begun to develop an inferiority complex.

When he came to Ottawa he took a room in the YMCA, and failed to wear his clerical collar to Council the night of the election. Whether he expected to be elected or not he looked surprised, but reports from London say that the youngest daughter Heather, aged seven, said she knew Daddy would get elected.

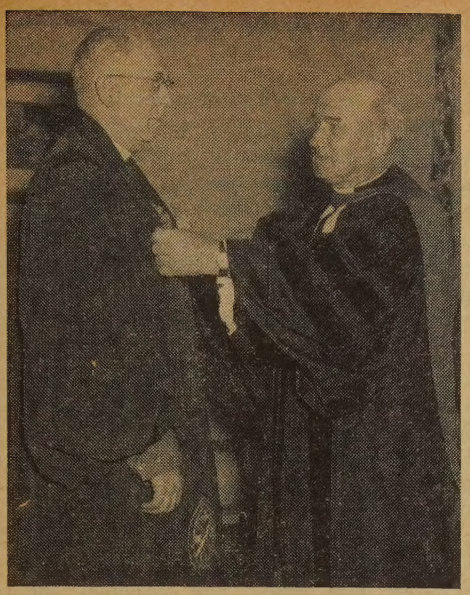
When reporters asked who influenced him to enter the ministry, he immediately gave credit to his own parents who are retired in Port Morien, and to the ministers of his church when he was a boy.

None of his brothers and sisters is now in the mining industry. The mines at Port Morien, which 100 years ago were extensive, have been closed for many years and the men who live there work elsewhere. The family all got an education. One brother, Stanley, is minister of First Church, Truro. Mr. MacQueen returns as frequently as he can to a summer cottage near his home and last summer preached anniversary services at the old village church.

### The Proper Garb

While explaining to reporters who rushed him away from the church front for pictures and interview, that he wore clerical collars only for official occasions, his former college teacher, Dr. James S. Thomson hurried him away to get properly garbed. He explained his only clerical collar was at the Y. Dr. Thomson shooed him into a vacant room, told him how to find a substitute for clericals, by putting his shirt on backward and sticking a spare stock under the ordinary collar turned around.

Mr. MacQueen confessed that he had



New Moderator rises from his place . . . to be robed by retiring Dr. J. S. Thomson

een reluctant to let himself be nominated or two reasons: he doesn't like to be away rom his family of four girls when they re so young; and he didn't like to leave, ven temporarily, the Board of Evangelism nd Social Service. "Dr. Mutchmor," he ays, "is one of the greatest men I know."

Mrs. MacQueen was not present when er husband was elected but was promptly rought to the Council for two days by the ev. George and Mrs. Goth of Metro- olitan, London.

The girls back home: Marian, 18, in raining for a nurse; Joan, 14, at Central ollegiate; Barbara, 10, and Heather, 7, n public school.

### That Famous Class

The new Moderator was through high chool at sixteen, took one year out, then onoured in philosophy at the United hurch's Mount Allison University. Later e won prizes in Pine Hill Divinity Hall t Halifax, and was graduated with the amous large class of 1935. (The class of 934 claims it had the quality and did ontribute to the church some able men ncluding former Moderator Clarence M. Nicholson, Dr. R. C. Chalmers and Pro- essor Arthur Ebbutt.) Mr. MacQueen ays, "Ours claims to have quality and uantity." There were 28 ordinands.

He was ordained before he was 23, went or a year as Assistant in the historic St. Andrew's Church, Sydney, where his most otable memory is meeting a just-out-of- igh school girl, Netta McFadyen. They ecided they would have to have a long wait before getting married—until she was ne week past twenty. He was called then o Port Hawkesbury where, at election ime, he had to go with an embarrassed rin to the returning office to ask that his ife's name be taken off the voters' list. They didn't disagree on politics; she was oo young.

Thence they went to the lovely church n Antigonish for three years, and then a call to Saint John, N.B., where Mr. MacQueen's voice began to be heard more and more throughout the Maritimes.

He accepted a call next to Robertson Church, Edmonton, with considerable enthusiasm to serve in Alberta, expanding rapidly at the end of the war. Five years and a big new Christian Education building project behind him, he left for First-St. Andrew's, London.

One of the signs of growth at First-St. Andrew's Church is a Missionary and Maintenance increase from $17,000 to $40,000 in the past seven years.

There he preaches 30-minute sermons without notes. His manuscripts are carefully prepared—but left at home. He is said to be a prodigious reader, and has a 2,000-book library. Reference is made to his personal study habits in *The Minister's Handbook*, where he says: "It behooves every minister to take himself firmly in hand and subject himself to self-imposed rule. It may be incumbent upon him to enlist his people's help by requesting them not to interrupt his morning study hours by calling before noon. . . Woe to the minister who allows himself to become a chore-boy for his wife or a baby-sitter for his children, when he ought to be in his intellectual arena."

### On Vital Evangelism

He writes also of vital evangelism:

"It must be intellectually sound—not an obscurantist repudiation of intelligence and Biblical scholarship, and not an emotional bath or high-powered scare. It must be morally acute — not an emphasis upon negative virtues, or petty moralism . . . it must be socially relevant—not individualistic and otherworldly.

"It must be church related—not a kind of guerilla raid upon the territory of Satan and then a withdrawal into safe little caves, but an attack and thrust by the church itself.

"It must be individually directed or

*(Over)*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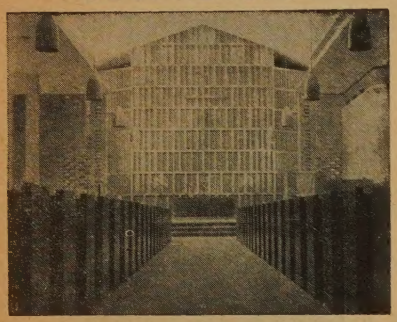

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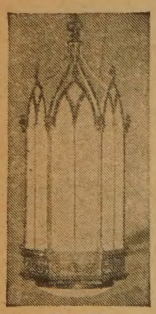

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He can preach like that, too.

### He Likes to Teach

During his years in western Canada Mr. MacQueen was invited to conduct several University missions, and has now participated in seven of them, on both sides of the border. He likes to teach, and has conducted his own Bible class for many years. He has been conference devotional preacher five times, and although the attendance at his evening service isn't much to write letters to Port Morien about, the service is broadcast and CHLO, London, says it has the largest listening audience of any programme over its station throughout Sunday.

The new Moderator doesn't want to talk much yet about his plans for the next two years. He admits he is healthy and is never sick, but he hopes that the Moderator's advisory committee thinks he is frail, so he will have some time for his family and church.

The London Official Board met the Sunday morning after his election to pledge full support to him during the two years he will be expected to visit the Church and be their minister, too. This is a problem for a pastor, and some churches have a broader view than others. First-St. Andrew's is the sort of congregation which is thought to be generous and loyal in such matters.

A new Moderator doesn't get much time between election and being put to work, and a quick wit appears to be just about as important as spiritual insights when he suddenly finds himself presiding over the 9 a.m. to late evening sessions of the General Council.

The new Moderator displayed an ability to carry on apparently tirelessly day after day, and without ever embarrassing a long-winded or slow-thinking speaker, kept the Council business moving along.

(In a later issue, THE OBSERVER hopes to cover other Council highlights without duplicating the information already given adequate treatment in the newspapers.)

### A Healthy State

A summary of the church's reports seems to indicate that the United Church is in a healthy state in matters of manpower, finances, and organization. The Overseas Missions picture seemed less encouraging than the home front. Dr. D. H. Gallagher told the Council he could use another $700,000 to meet the requirements of the

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Overseas fields. More volunteers for overseas mission service are not sufficient.

The manpower situation is less acute than it has been for many Councils. It is estimated that in five years' time there will be enough ordained men to fill the pulpits still vacant; this is a record year for new recruits and students in colleges.

Financially the United Church isn't contributing as well as many other smaller and larger churches on the continent, but it is improving. When the Sessional Committee recommended an objective of $7 million for 1959 and $8 million for 1960, some commissioners expressed the conviction that it wasn't enough. Council agreed, and the following objectives were set: $7,000,000 for 1958; $8,000,000 for 1959; and $10,000,000 for 1960.

Dr. Mooney emphasized that the bequests of the United Church had been very helpful through recent years, especially back during the depression. United Church people do not remember the church as generously in their wills as members of other churches do, Dr. Mooney says. There will be an increased urging from the Board of Finance to "remember the church in your will."

### Church Extension

One of the greatest emphases in the years ahead will continue to be church extension. Dr. M. C. Macdonald estimates that if the population follows the forecasts of the experts, Canada will add another ten million by 1975. That means more than two million members and adherents for the church, or forty to fifty new churches in extension areas each year. This is in addition to the new churches congregations erect on their own.

The estimate is that in all areas, mission, extension, and self-supporting, there will be 178 new churches and 59 new manses built in 1958.

In other words the church-building boom will continue to boom. The Board of Finance was requested to set aside $400,000 a year for extension, and the policy of setting up local extension councils was approved for the third council in succession.

Such councils are advised to include projects for downtown missions, campus buildings or other local requirements in campaign for local extension funds.

United Church pensioners were voted a 20 per cent. increase, effective January 1st. A $150 increase annually for the next two years will be given to all ministers on the minimum salary basis. This will bring it up to $3,500, with free manse and travelling allowance.

A recommendation was made to the Board of Finance that, if possible, over the next two years the sum of $50,000 be put into the Church's allocation for special projects to be directed by the Board of Information and Stewardship to assist the Church to do experimental T.V. programmes through the local stations.

It was recommended that the Committee on Church Worship and Ritual should undertake immediately a revision of the *Book of Common Order,* although it was understood that such a revision would take many years of work to complete.

The memorial from Manitoba Conference suggesting that instead of producing a new Sunday School curriculum the United Church should make arrangements along with other Canadian churches to use the Westminster curriculum of the United Presbyterian Church U.S.A. was discussed but rejected.

The Church has carried on a $3,489,000 Overseas Relief programme during the past eight years, Dr. W. Harold Young reported. This consisted of $1,075,000 in cash; clothing valued at $2,254,000. The cost of operating the depots in Toronto and Vancouver, plus freight charges to ocean ports of exit, amounted to $160,000. During 1958 the United Church will send overseas for relief purposes $135,000 in money, plus one hundred tons of clothing.

Church hospitals cannot carry on effectively or even safely without a full complement of medical and nursing staff, the Commission on Hospitals reported. To meet this urgent need promptly the demand was made for a vigorous policy of recruitment by the whole church; that every minister and congregation assume a share of the responsibility; that the church publications keep the church aware of the need for doctors, nurses and technicians. Staff needs at present for hospitals under the Board of Home Missions are one, possibly two doctors; 15 fully trained nurses and probably five practical nurses or nursing aides.

One of the most important decisions Council made was to authorize the appointment of a Long Range Planning Committee which would examine principles underlying the Church's programme; discover what other communions are doing; and whether the present structure and polity of the United Church adequately meet the needs of a growing church in a changing world; think through plans with boards and department for at least five years ahead. It would also examine the needs of the Church—local, national and overseas—in order to establish major financial priorities; and study means of relating the work of the Committee to the Church with a view to enlisting co-operation in all areas. The membership of the Committee to consist of one representative from each of the 11 conferences, together with approximately 12 other persons, representative of the major concerns of the Church. If necessary an executive will be appointed, the members to be chosen by the Executive or the Sub-Executive of General Council.

The choice of a meeting place for the 19th General Council in 1960 was left to the Executive for action. ●

Ottawa's Chalmers Church overflowed . . .

. . . for visit of Prime Minister Diefenbaker, here with Rt. Rev. Angus MacQueen

Other visitors included Mrs. Doreen Thompson of Whitehorse, Yukon; Rev. G. Smith of Rhodesia; and Mrs. Joan Ekblad of the Cariboo in B.C.

Oldest visitor, Rev. George Young, 91, of the Maritimes, here chatting with R. H. Davidson of Kingston, went from Council to World Series

# Old Church for New Canadians

***When thousands of European immigrants poured into Toronto's once-prosperous Howard Park district, it seemed as though the church was doomed . . . until the congregation resolved to give the newcomers a chance***

By M. B. PENGELLEY

WHEN the boat train from Halifax, jam-packed with travel-weary New Canadians, made its final stop before pulling into downtown Toronto, a stocky, jolly German of 30 climbed aboard and plowed his way through the smoky coaches with the authority of an immigration official.

His name was Horst Rueger, not long before a New Canadian himself, and his job now was to help immigrants feel at home. Wearing an arm band that read *United Church of Canada Immigration* he went through the train clutching a bunch of white tags in his hand.

"Where are you going?" he asked each in German. If his enquiry met with anything resembling an uncomprehending gaze, he promptly pinned one of his white tags to the immigrant's coat collar. "When we get to the station," he said with a grin, "you come with me."

At Toronto's Union Station, the jolly German was as good as his word. Although the clock registered past 2 a.m. and the night was dark and chilly, a contingent of German-speaking people was there waiting for them on the platform. The immigrants were whisked in cars up to Howard Park United Church. Mattresses and blankets were spread out for the women and children while the men went into all-night conference over cups of coffee and cocoa to map out plans for getting themselves settled in their new country.

Next morning, Horst Rueger picked up a pile of books, kissed his wife and children good-bye, and hurried across town to attend the day's lectures at Emmanuel College (where ministers are made!), his night's work done, his day's work about to start.

**"Roll with the punches"**

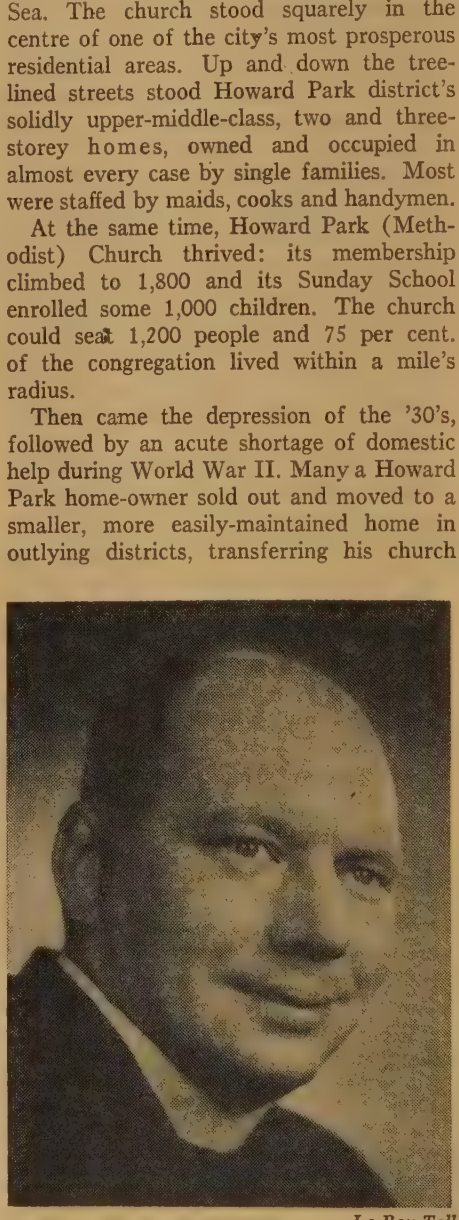
The work with New Canadians is part of the story of how Howard Park Church has changed its emphasis with the times. "We are learning," said Howard Park's minister, the Rev. George Service, "to roll with the punches. If we don't do that, we'll find ourselves with empty pews, run-down property, and sooner or later a notice of condemnation from the city."

Celebrating its 50th Anniversary this month (Oct. 19-25) Howard Park Church seems to have weathered the worst of the storm, but there were times when it looked as though she might easily go under. Smoother seas came, however, with an abrupt change of tack.

Half a century ago the prospect that Howard Park area would some day become an immigration focal-point for Europeans seemed as remote as the Mediterranean Sea. The church stood squarely in the centre of one of the city's most prosperous residential areas. Up and down the tree-lined streets stood Howard Park district's solidly upper-middle-class, two and three-storey homes, owned and occupied in almost every case by single families. Most were staffed by maids, cooks and handymen.

At the same time, Howard Park (Methodist) Church thrived: its membership climbed to 1,800 and its Sunday School enrolled some 1,000 children. The church could seat 1,200 people and 75 per cent. of the congregation lived within a mile's radius.

Then came the depression of the '30's, followed by an acute shortage of domestic help during World War II. Many a Howard Park home-owner sold out and moved to a smaller, more easily-maintained home in outlying districts, transferring his church membership. Soon many of the area's finest homes had been converted into rooming houses.



*Le Roy Toll*

Rev. Horst Rueger

The church began to feel the effects: its congregation decreased and the expenses of carrying a large and once-prosperous place of worship fell upon the shoulders of a handful of stalwarts who remained behind. Morale dropped as though the bottom of the world had caved in. Then, when immigration was given full throttle in the mid 1950's the future of Howard Park seemed sealed: the whole district was fast becoming a rooming-house centre for New Canadians.

To fight the situation would have been unrealistic and futile. Instead the Rev. Earl Lautenslager, then minister, laid down a new policy of serving the people who lived around him regardless of who they were. While not ignoring the faithful, long-time members of his congregation, Earl Lautenslager urged his people to befriend the immigrants. An R.C.A.F. veteran padre he first concentrated on the flat-and-apartment dwelling veterans of the war, now aimed at the New Canadians. Being of German ancestry himself and able to speak the language, he fitted naturally into the new situation. Sometimes he would arrange to be on hand to meet trainloads of immigrants at the station and in this way first encountered Horst Rueger whom he later befriended and encouraged.

When George Service succeeded Earl Lautenslager as pastor four years ago, he carefully maintained a similar emphasis on German work, pushing it side-by-side with a vigorous campaign of door-knocking evangelism to get new members.

**Help from Business**

Hearing of Horst Rueger's trips to Oshawa, Ont., to board incoming immigrant trains, *The Toronto Telegram* at one point provided free transportation. Then business-keen Horst Rueger let it be known to Canada's Volkswagen officials that he could do with a nine-passenger van to whisk immigrants about the city. Soon after Volkswagen complied and presented Howard Park's congregation with a truck fresh off the assembly lines. A survey George Service took of Howard Park area revealed that among the 11 churches in the

(*Continued on page 25*)

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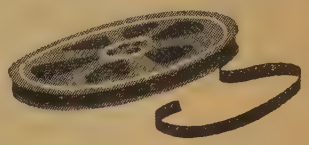

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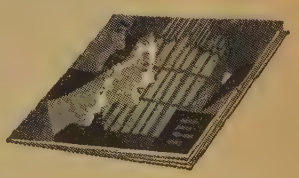

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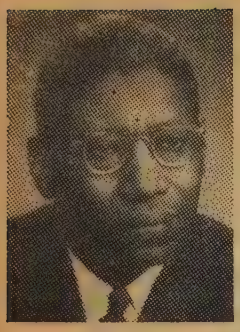

WILBUR HOWARD*

***tells what 100 Canadians learned on their***

# Expedition to Japan

A JAPANESE taxi driver pulled up at the gate of the university which was being used as the headquarters for the World Convention on Christian Education. He squinted perplexed at the sign reading "WCCESSA." He asked, "How do you pronounce that English word, WCCESSA? I have never seen it before and I can't find it in my dictionary."

WCCESSA stands for The World Council of Christian Education and Sunday School Association, the body responsible for planning the World Convention on Christian Education held in Tokyo, August 6-13.

But there is another story of a taxi-driver, who had driven Institute delegates back and forth from the station. "Wonderful bunch of people! I am not a Christian but now I know what Christians are," he said.

Over 100 United Church of Canada delegates headed for Tokyo to attend the 14th World Convention on Christian Education. Some went early. Harriet Christie, Principal of the United Church Training School, Toronto, wanted to see the church at work in places like Korea and Hong Kong before going on to the Institute. Dr. Alvin Cooper, Associate Secretary of the Board of Christian Education, had meetings to set up a new first for the world—a Christian Workers' Lab for Japanese church leaders. Prof. George Tuttle, of Union Theological College, Vancouver, B.C., and Dr. Bill Clarke, Principal of the Prairie Christian Training Centre, Fort Qu'Appelle, Sask., went in advance to attend the pre-convention World Institute on Christian Education held in Seiwa College near Kobe.

### First Chartered Flight

Sixty-five Canadian delegates travelled by a chartered CPAL plane which set down at Haneda International Airport in Tokyo on the evening of August 5. It was Canada's first chartered flight to the Orient.

Some delegates stayed on after the Convention. Lois Boast, Girls' Work Secretary with the Board of Christian Education, had plans to get better acquainted with Japan. Arnold Foster, Boys' Work Secretary for the Ontario Council of Christian Education, was getting a special personally conducted tour of parts of Japan by Yosh Kawaketa, CPA public relations man in Tokyo and a former member of Arn's Tuxis group in High Park United Church, Toronto. The Rev. Frank Brisbin and his wife continued on around the world.

Among those chosen to act on leadership teams to visit various countries in the East were Tom Harris, of Huron College, London, Ontario, and Ken Wills, Secretary of the Department of Christian Education of the Canadian Council of Churches. The chief organizer of the World Convention was Nelson Chappell, General Secretary of the World Council of Christian Education and Sunday School Association, a Canadian. "It is fitting recognition of his ability and unselfish service" was the general sentiment when the Honorary Degree of Doctor of Divinity was conferred upon Nelson Chappell by the President of Central College, India, at the Asian Night session of the World Convention on August 7.

The 115 United Church delegates merged into the fellowship of the 4,014 delegates from 64 countries who attended the 14th World Convention.

Delegates came from far and near. Japan sent 2,791. Miss J. Macdougall Ferguson from England flew over the North Pole to get to Tokyo. Chwenko Boniface from the Belgian Congo took seven days of flying time to reach the Convention from his home. The Andersons, delegates from the U.S.A., brought their baby along in a basket. The baby was not registered as a Convention delegate. However, one of the youngest delegates was Jerry White, a 17-year-old high school student from Hamilton, Ontario. The Japanese presented Jerry with a special gift to put to whatever use he saw fit. Jerry turned it over to do a Christian Education job in one of the local churches in Japan in which he had developed an interest.

*Associate Editor Sunday School Publications.

64 countries, including Tonga, Nigeria, Lebanon, were represented at the Convention in Aoyama Gakuin University

some people attended the Convention at ne inconvenience. Rev. William Haddad, neral Secretary of the Bible Lands ion for Christian Education of Lebanon, hed to the International Airport of rut in defiance of bullets at the time the recent Lebanese uprising. Korean egates had a difficult time securing visas. ne delegates came from countries which uld not allow them to take out of their ntry enough money to cover convention penses. Certain delegates had the threat imprisonment hanging over their heads en they returned if some of the things y said at the convention were given a ong slant in the public press.

Why was Japan an appropriate place to d the 14th World Convention? One son was that Japan wanted the Conven- n. The Japanese Christians felt that this uld be a highlight in the celebration of e Centenary of Protestant Christianity Japan which is being observed. Then, o, Japan was an appropriate place for the nvention because it is a cultural mixing wl where east and west could feel at me. Holding the Convention in Japan ade it possible for more Asians to attend. hat was one big difference people noticed tween the Toronto and Tokyo Conven- ns — in the Tokyo Convention, Asians t-numbered North Americans. But there s another and deeper reason why Japan s the right place at the right time for is Convention. Japan was at the whirling rtex of swirling revolutionary changes hich have taken place since World War A. As Dr. Nelson Chappell pointed out: Half of all the people on this earth live der a completely different constitution an they knew in 1945. And most of these ople live in Asia. More than six hundred illion in China alone have come under ommunist rule — and as many more in dia, Pakistan, Burma, Ceylon, Malaya, donesia and the Philippines have passed om foreign rule into complete freedom d independence."

Tokyo provided an exciting, lively, riegated background as the convention city. As of July 1, the population of that city hit 8,797,035. There in Tokyo you could see the old and the new; the old being represented by such things as kimonos, wooden clogs, rickshaws, shrines, temples, chopsticks, kabuki (traditional Japanese drama); the new by such things as modern automobiles, street cars, posh hotels, big department stores, electric signs as bright as those on Times Square, New York, American movies.

On the Opening Night, Prime Minister Nobusuke Kishi welcomed the delegates and pointed out that while Japan was not a Christian country, the Japanese Christians wielded an influence "out of all proportion to their numbers, through their exemplary conduct, their piety, their spirit of service and helpfulness." Bishop Shot K. Mondol of India, newly elected President of the World Council of Christian Education and Sunday School Association, presided. The great world Christian Dr. Kagawa delivered the main address.

Delegates came to the Convention in Japan with a serious purpose. The Convention theme was "Christ is the Way, the Truth, and the Life." They shared completely in the fellowship opportunities. They applied themselves to the discussion sessions and grappled with Christian Education issues trying hard to understand and appreciate viewpoints from other countries. The Plenary Session each evening found the delegates on hand attentive and responsive. They stuck with it in spite of intensive heat, a full programme of events and the counter attractions of shopping and sight-seeing. The inspiration and spiritual fervour mounted in a great crescendo until the Closing Night when the delegates stood and joined the choir in the triumphant "Hallelujah Chorus."

And what was the biggest thing that happened at this 14th World Convention? Many said the same thing in different ways: "The big point of the World Convention for us was the way we all got together and realized that great world living unity of the Christian faith." ●

*Photo Gamble*

Canadians (right) attentive at Plenary Session

Japanese honoured Canadian Jerry White, 17.

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# • Live By Faith

## Reformation Sunday

By HARVEY G. FORSTER

ON October 31st, 1517, Martin Luther nailed his 95 theses to the door of the cathedral church at Wittenberg. This dramatic act has become a symbol for the Reformation; so on Sunday, October 26th, great branches of the church will recall again those insights which were recovered for the church by the reformers.

*The United Church is a holy, apostolic, catholic church.* We claim this status not because of the spiritual attainment of our people, not because of the great growth of United Churches throughout the world, and not because of any unbroken line of succession in church officials. Rather the basis of our claim is that the faith which we preach is a holy faith, the faith of the apostles, and is truly catholic, that is, universal, for all men.

*The United Church is a Protestant church.* We are protesters. We protest against any addition to or subtraction from, the Gospel of our Lord Jesus Christ. We protest against all forces, material, cultural or racial, both inside and outside the church, which would tend to destroy or corrupt that Gospel. We protest against all agencies, secular or ecclesiastical, which seek power through the exploitation or abasement of mankind, contrary to that gospel.

As a Church of the Reformation, central in our faith is the doctrine of justification by faith. "The justified shall live by faith." Distraught, sick at heart, unable to find peace through the religious exercises of his day, this great truth came to Luther's troubled soul, giving him peace and certainty. He became a new man so that even devils on the tiles of the roof at Worms could not dismay him.

On Reformation Sunday we do well to re-examine this central tenet of our faith. *To justify is to set right,* to put on a right footing one whose relationship has been what it should not be. It is a legal term, referring to a verdict pronounced by a judge. *It does not mean to make righteous, but to put in right relations.* It is a question of relationship, not of character or conduct.

Mankind is not in right relationship with God. Created by God for a purpose, mankind has rebelled against God. So men are alienated from God, in wrong relations. There is no excuse for this condition. Man cannot justify himself. He cannot justify himself to himself, for the voice of God within his heart condemns him. He cannot justify himself to God: not by righteousness because in light of God's requirements of him, he has no righteousness; not by works, because no matter what his works may be, they fall far short of what God requires; nor by worship or sacrifices, for the pure and contrite heart which determines the validity of worship or sacrifice is not within man's power to create!

It is precisely in this situation of helplessness that God acted in Jesus Christ, His Son, our Lord. This was an act of grace, performed without any regard to desert or merit of those for whom it was performed. Through Jesus Christ, God made it possible for man to enter into right relations with Him, to be justified.

But God's gracious act in Jesus Christ, of itself, has no justifying power. It requires man's response, a loyal assent, a trustful surrender. This is faith. The justified shall live by faith. This is our justification, this alone!

# • A Job Worth Doing

## Prudence in the Parsonage

By JEAN SHILTON

ARE you looking for a job—a job that's worth doing? How about Education Officer with the British Colonial Service in Sierre Leone? Or maybe you are an electrical engineer and could teach the use of electronic equipment in a hospital in India. Maybe the Special Interne Programme of the United Nations is just what you are looking for, or maybe you could nurse in the Arctic.

Over 125 Canadian university students have stated their vocational purpose thus: "I am concerned about God's purpose for the world and am trying to make my choice of vocation in terms of this concern." These students comprise the Graduate Register of the Student Christian Movement of Canada, and the S.C.M. is helping them find a "job with a difference." Money, convenience and position will not determin for them their choice of job.

Some graduates have already found thei jobs with a difference. Gordon Haliburton an S.C.M. graduate from Acadia an Dalhousie, is now an Education Officer i Sierre Leone. "British Africa needs lots o Canadians," he writes. "In some ways w can understand these people better becaus we, too, have been a colony." Sheil McDonough, a McGill graduate, is teachin at Kinnaird College in Lahore, Pakistan Sheila says, "I do feel that it would b very good for more young Canadians t come now. The facts of being young an being Canadian are both useful and signifi cant in the present situation." Thelm Conway, an S.C.M.'er from the Universit of Toronto, has found her way to th Copperbelt in Northern Rhodesia. "W need trained social workers, nurses teachers and, of course, we could use a fe more ministers and C. E. workers," write Thelma.

Speaking on behalf of the Graduat Register, Mrs. Hilda Powicke was unabl to estimate the number of graduates the had helped to place. "Our influence is ofte so indirect," she said. "We act as a referra bureau rather than a placement bureau."

Most of the referral work involve Church Boards and the Y's. When a Unite Church student wishes to consider a appointment seriously he is put in touc with United Church secretaries such a Rev. Floyd Honey or Miss Inez Morrison who take over the actual placing of the student. Sometimes the Church Board have an urgent special need for, say, a zoologist. The S.C.M. will publicize thi need within the Graduate Register and on Canadian campuses and try to find a qualified volunteer.

The S.C.M. is not only interested i overseas openings. One of their biggest concerns this year is for Christian volunteers to work with the Department o Northern Affairs in the Canadian Arctic Gaspesia and New Brunswick offer opportunities to graduates interested in rural development, and an attempt is being made to set up a group of people who would live work and worship in a depressed area as ministers, teachers, doctors, trade union

## • Retention of Values

aders, and so on. "A vocation in terms God's purpose for the world" is what ey talk about.

If you are as old as I sometimes feel u may have wondered sadly if all the udent passion for saving the world died hen you left school. It may encourage u to know that there still burns within e Student Christian Movement the zeal r Christian service on physical and iritual frontiers.

## d Lib

By J. A. DAVIDSON

MY Irritable Friend is always delightful when he is irritated or indignant. When I had lunch with him a few ays ago he was delightfully starchy about oirs.

This surprised me a little. I know that e minister-choir relationship in his church a joy to all concerned. When I mentioned is to him he acknowledged it with a smile d then gave a couple of minutes of lsome praise of his choir. But he admitted at in some of the churches he had served s relations with the choir had been somehat less than chummy at times. Then he lded that the cause of his starchiness was e choir of a church in which he had tended a service while on his holidays.

This church he described as of the "nonancel or concert-hall type." (To be fair out this I must add that he is nasty out unchancelled churches only when the chitecture and decor are positively offen-ve.) He was put off right at the start nen the choir shuffled into its loft attired bright maroon gowns with a peculiar llow trim. (He was surprised that the rvice leaflet did not state, "Costumes by alabar.")

But it was mainly the conduct of the oir throughout the service that put him to such a state. For most of the service, hen they were not otherwise engaged, the oristers wiggled and giggled, squirmed d whispered, fluttered papers and books, ew noses audibly, and wiped spectacles th flourishes of coloured handkerchiefs. e felt that it would have been only simple stice if the minister had hooked up an ctric razor and given himself a shave ring the singing of the anthem.

But the choirmaster apparently had told his people that they really must behave during the sermon, for My Irritable Friend reported that while the minister was preaching the singers all maintained expressions of "lugubrious piety" which caused them all to look "slightly looped." (Those are his exact words.)

When I charged him with it, he admitted that he had ornamented the truth a little in telling the story, but he assured me that the whole business was really pretty ghastly. He said it reminded him of a friend of his who was minister of a church of curious design, semi-chancelled with a choir loft on one side: he once asked his friend which side the choir was on, and was given the answer, "I'm not sure, but I don't think they're on mine."

The lunch was a good one, and it seemed to mellow him. During dessert he did say that most choirs he knows of do co-operate with the minister—but he did insist that there is some wisdom in the contention of one of his professors that choirs should be heard and not seen.

## • The Mission

## The Doorbell Rang

By R. J. FRASER

BEFORE the mission a group of counsellors met with a minister friend who shared with us out of his long experience of problem-ridden folk. In his briefing he kept repeating, "It doesn't matter whether *you* hear what the missioner says from pulpit, stage or platform, so much as what happens to the person beside you."

We were late at the theatre, though I got the last seat for my wife. I stood with others at the back, resting against the railing, where, with people milling about and others chattering in the lobby, I couldn't hear a word. Several times, as my feet grew weary, I was tempted to slip out and wait in comfort in the car. I'm glad I stuck it.

The crowd poured out the aisles and into the street, but I stood waiting—my wife had not yet appeared. When those in the rear aisle had departed, I turned, and then I saw him, a lonely-looking, downcast little man, staring at the toe-caps of his scuffy-looking shoes. Immediately a bell rang in my memory: "It doesn't matter that *you* haven't heard what the missioner said. It may matter what happens to this person beside you." Edging over to this stranger, I softly remarked, yet with what I hoped was a most impressive assurance, "I guess what we've just heard is the only answer to our lives."

The eyes he turned on me were pitiably sad, as he murmured, "Yes, only I wish that *I* could have it."

With real self-assurance now, I moved closer. "But you can," I said, and repeated, "You just can. Have you time to tell me all about it here?" Before he could reply, a large group who had lingered near the stage crowded and jostled past us. He turned to push out through their ranks. Hastily I said, "Here, this is my address. Perhaps you'll come out some time and we can have a talk." He took the paper, mumbled what was probably some thanks, and then was gone.

It was three weeks before the sad-looking stranger rang the doorbell. "I've never forgotten," he said. "Often I've been about to come. Do you still care enough to listen to my woes?" As we sat down he blurted out, as though he had long been preparing to do so, "I'm losing my job! I was a school teacher, but I've had a government clerkship for some years. Now they're laying me off. I'm losing my job." He was silent then, for quite some moments. You could hear the clock ticking, and I just waited. He spoke again, resignedly, and once more I knew what he had come prepared to do. "I know what you're expecting," he said. "After what we heard the missioner say."

And with that, we knelt, together.

It did matter, what happened to someone at the mission that day, and to those caught up in the Divinely-triggered chain reaction that followed. He brought his wife out, to talk with mine, that the family might become a unit to face their new situation. He put new life into a Bible class in his church, and he became an elder. And, whilst the material aspects of his own home and its future were still uncertain, he initiated a central service for locating shelter and housing for homeless and semi-destitute war veterans. •

Edward Cragg

# Be Careful What You Want!

WILLIAM BLAKE, who was both a poet and an artist, in one of his wood-cuts shows a little man standing at the bottom of a tall ladder, gazing up and saying, "I want!"

All men want something; and what they become in life depends largely on what they want. As Emerson once said, "Young man, be careful what you want, for you will surely get it."

**CHRISTIAN CHARACTER AND CONDUCT**

This is no new discovery. In a single chapter of the Sermon on the Mount Jesus stated this truth no fewer than three times. Speaking of those who do alms in order to win praise, of those who pray ostentatiously to emphasize their piety, and of those who when they fast advertise the fact by throwing ashes on their heads, Jesus said that in each case "they have their reward." Such people get exactly what they want, the praise of others. They have their reward; and from the viewpoint of God, that is also their punishment.

Therefore, be careful what you want; for you will surely get it. Be careful what you seek; for you will find it. "The youth," wrote Goethe, "had best take care what he desires, for in his age he shall have it."

So Samson wanted Delilah, and got her, and soon wished he had not. So Judas got his thirty pieces of silver, and the next day committed suicide. The wrong ambitions, realized, have a way of becoming our judgment.

Just as surely the right ambitions become our reward—the only truly satisfying reward that life can offer. Jesus insisted that there is only one ambition great enough, or good enough, fully to satisfy the soul of man: "Seek first the kingdom of God and his righteousness."

Also, because the Kingdom of God represents the purpose of God, and because God is the ruler of the universe he has made, this is an ambition that carries with it an assurance of final victory. Therefore in face of the greatest obstacles Christians can say, "If God be for us, who can be against us?"

We know that God is for us, if we are for his Kingdom.

## YOUR FAMILY BIBLE READINGS

THESE passages are suggested for use in the home, for private devotions and for preparation for study of the International Sunday School lessons:

| | | |
|---|---|---|
| Oct. 15. | Wednesday—John the Baptizer | Matthew 3: 1-6 |
| Oct. 16. | Thursday—"Mightier Than I" | Mattthew 3: 7-12 |
| Oct. 17. | Friday—"My Beloved Son" | Matthew 3: 13-17 |
| Oct. 18. | Saturday—Identified with Men | Philippians 2: 5-11 |
| Oct. 19. | Sunday—John's Testimony | John 3: 25-36 |
| Oct. 20. | Monday—Not by Bread Alone | Matthew 4: 1-4 |
| Oct. 21. | Tuesday—You Shall Not Tempt God | Matthew 4: 5-7 |
| Oct. 22. | Wednesday—God Alone Is Lord | Matthew 4: 8-11 |
| Oct. 23. | Thursday—Like Us in Every Respect | Hebrews 2: 14-18 |
| Oct. 24. | Friday—Tempted As We Are | Hebrews 4: 14-16 |
| Oct. 25. | Saturday—He Learned Obedience | Hebrews 5: 7-10 |
| Oct. 26. | Sunday—Crowned with Glory | Hebrews 2: 5-9 |
| Oct. 27. | Monday—In the Power of the Spirit | Luke 4: 14, 15 |
| Oct. 28. | Tuesday—The Gospel of the Kingdom | Mark 1: 14, 15 |
| Oct. 29. | Wednesday—"Follow Me" | Mark 1: 16-20 |
| Oct. 30. | Thursday—Both Teaching and Healing | Mark 1: 29-34 |
| Oct. 31. | Friday—That Is Why I Came | Mark 1: 35-39 |
| Nov. 1. | Saturday—A Leper Healed | Mark 1: 40-45 |
| Nov. 2. | Sunday—Prophet Without Honour | Luke 4: 22-30 |

# I Have a Son

I HAVE a son. He is two and a half, but already my heart is full of dreams for him. I have pictured him in a variety of roles—always successful, commanding respect, making money, winning popularity. I have seen him as a star quarterback and as Prime Minister. But a few weeks ago my dreams changed.

Almost reluctantly I consented to go with my mother to the last service conducted in Trinity United Church by the Rev. E. Crossley Hunter. Sharing the pulpit with him that evening were his two sons, the Rev. John Hunter and the Rev. Gordon Hunter.

From the singing of the first hymn, there was something in the atmosphere of that service that I could not ignore. There was such an air of adventure about the three men on the platform that I was eager to hear them speak. The father spoke first, with justifiable pride in his sons and the path they had chosen. No previous plan had been made as to what each one would say, but it was amazing how similar were the three experiences. Each had managed to catch from his father the wonder and excitement of the calling they had chosen. They spoke of their mother, of their home life, and of the truth they had found there.

I was having dreams again—still about my son—but so very different now. It was as though God had stripped from my eyes the old set of values through which I had been measuring success, and replaced them with a new set. I realized that my materialistic dreams were as nothing in the sight of God.

One day my son will be a man. If he grows into the kind of man who wants to give instead of receive, serve instead of use, a man who will spend his life in the service of Jesus Christ—my dreams will come true. If he can point to one word or gesture of mine that has helped him become such a man, I shall have achieved success.

Betty Richardson,
*Panelist on radio programme, "When a Child Asks"*

# "Shell Out"

## *for all the world's children*

MORE than 100,000 of the spooks and spacemen who will be ringing Canadian doorbells on October 31 will be angels in disguise. In addition to their own treats they will be asking for pennies, nickels, and dimes so that children in need of milk, medicine, and drugs can be helped to better health. Through UNICEF their Hallowe'en fun will be shared with millions of the world's sick and hungry children.

Last Hallowe'en the money sent in by Canadian boys and girls from British Columbia to Newfoundland rang up the amazing total of $75,000.00. In the hands of those who administer the United Nations Children's Fund, $1.00 provides a large glass of milk every day for a week for 70 children, and $25.00 provides anti-tuberculosis vaccine for 2,500 children. There is magic, indeed, in the coins that pass through small fingers at Hallowe'en!

Letters that accompany the donations to the United Nations

ociation office, 280 Bloor Street W., Toronto, come from dren, from families, from schools, churches, and clubs. hout exception they tell how much this "Hallowe'en for ICEF" means to the givers. More than one tired, happy e spook has been heard to say, as he turned in his coin box, is is the best Hallowe'en I've EVER had!"

## *ovies for the Family*

"White Wilderness," another in the Disney True Adventure es, comes near to topping them all. The wild life of the tic is so little known in its natural habitat that it is like ching creatures of another world. Baby polar bears, young ves learning to howl, little ducks waddling to their first swim, other fledglings provide humour.

"Andy Hardy Comes Home"—with fidelity to the decency kindliness of the original Hardy family, Mickey Rooney gs us a grown-up Andy. As a lawyer, with a wife and two dren, he visits his home town. There are amusing sequences n Andy encounters some delightful, present-day teen-agers.

## *o our Readers*

Your suggestions, contributions, and ideas for this page will welcomed. We are interested in news of your children, your rch, your community, particularly if it is news that will help encourage other families to adventures in Christian living. dress correspondence to Mrs. Carder, c/o THE OBSERVER.

# Something Old, Something New

THE trouble is, while most people would like a little help in understanding the "difficult" parts of the Bible, they want to see the familiar passages in the familiar words.

As Mr. John Jones in the back pew might put it, "Don't know anything about Hebrew or Greek. Don't know what difference those Dead Sea Scrolls make. But some parts of the Bible I do know. And I like them to sound the way they've always sounded."

Mr. Jones, someone has heard you at last!

They have prepared a Bible in the plain speech of today. BUT, when they come to those passages you know so well, like the 23rd Psalm, they say, "This Psalm is so familiar and so beautiful in the words of the Authorized Version that we give it here in that form."

Oxford University Press has published it under the title of *A Beginner's Bible*. It is a 412 page book, beautifully though not expensively printed. It has black and white drawings and maps. Headings and notes take the reader by the hand into the thought-world of the Bible.

The Word of God is not restricted to the words of any single language. Greek or Hebrew, Elizabethan gentleman or modern Canadian—every person is a "beginner in grace" each time the Bible makes a fresh impact on him. This new printing will prove that point for today's readers.

Peter Gordon White

# THE MUSIC MAKERS' CORNER

IS name was Baden-Powell, and he wore the khaki uniform of a Colonel e entered our school to present prizes talk about scouts. Some of us became personal boys. We will never forget his kling eyes, his firm but kindly voice the handshakes that nearly crippled us. re were no cubs then, so we became its at once, pledged to help others and live up to his high standards of aviour. His visit is remembered in our ic Makers' pledge, which was planned n upper room by ten of us some eight s ago. The other nine were little people have succeeded in keeping their lives lesome ever since. We have nearly 800 bers. Would you like to join us? se clip out this pledge for reference.

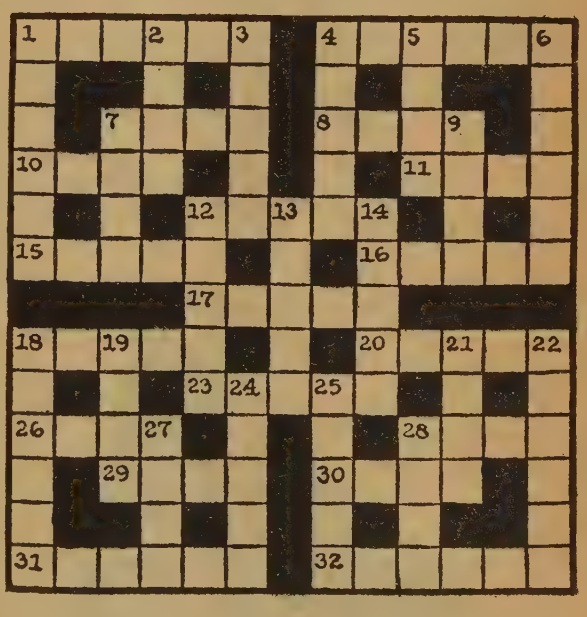
### Music Maker Pledge

**For girls and boys under 18**

**will be loyal to my God, my parents, my achers, and my friends.**
**will learn to play or sing only the best music.**
**will try to learn something new and useful ach week.**
**will do something helpful for someone else very day.**
**may become very busy, but I will not complain of being tired.**
**will never use slang nor vulgar words, and will refrain from those habits which would revent me from living a wholesome life.**

**you wish to become a Music Maker, write letter telling me your name and address, age and your birthday, and anything interabout yourself. I should like to have a hot of yourself if you have one. You will e a certificate with our pledge on it. Address letters to Dr. F. J. Horwood, "The United h Observer," 299 n Street West, to 2-B, Canada.** Fred. J. Horwood

# YOUR FAMILY CROSSWORD PUZZLE



ACROSS

1. Who sent Saul to destroy Amalek?
4. Who said of the army sent to apprehend him, "Lord, open the eyes of these men, that they may see"?
7. To whom did David write a letter, instructing him to place Uriah in the forefront of the battle?
8. Image.
10. Expression of the face.
11. Nigh.
12. Put on, as clothes.
15. Within.
16. Set again.
17. Cut apart.
18. Avoid artfully.
20. What king of Moab did the children of Israel serve for eighteen years?
23. Supported.
26. Freezes.
28. Network.
29. Vein containing metallic ore.
30. Who said to Ithiel and Ucal, "Give me neither poverty nor riches: feed me with food convenient for me"?
31. Whom did Ben-hadad send with a present to Elisha at Damascus?
32. Soak.

DOWN

1. Whom did Solomon instruct to build a house and stay in Jerusalem?
2. On.
3. Who made a covenant with Jacob at Jegar-sahadutha?
4. Who showed Job how God was just in His ways, and how Job's sins hindered God's blessings?
5. Metal.
6. "And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of . . ."
7. Joke.
9. Smaller.
12. Frees from pain.
13. Who, in his last words, professed his faith in God's promises to be beyond sense or experience?
14. Went astray.
18. Who prophesied against Jehoram, saying that he would become ill and that a great plague would smite his people?
19. Who was the first man to be murdered in the Bible?
21. Sly look.
22. What Ammonite offered them of Jabesh-gilead a reproachful condition before he would make a covenant with them?
24. Perfect.
25. South African antelope.
27. Piece of furniture.
28. Dumb.

(Solution on page 30)

# MODERATOR REPORTS

(*Continued from page 5*)

There is little or no concern in their minds about the application of the Gospel to social questions or world problems. They do not appear to be possessed by any passion for public righteousness or social reform. There is small evidence of any intellectual conflict between the teaching of the physical sciences and religious faith, but they are bewildered and confused by their studies in the social sciences. Psychology and even to a certain extent the study of history all seem to lead to an endless relativity in faith and morals. There are no absolutes. Moral attributes and religious beliefs are reflections of varying cultures and personal dispositions, which all have equal sanction and validity. We are the products of our environment and heredity.

I believe this is the kind of question we must resolutely encounter not only in universities but not less in our congregations and in the general life of the world. It is not surprising that our age is singularly devoid of moral enthusiasm.

I believe there is a deep-set, somewhat inarticulate hunger for spiritual reality as a personal experience of God. The old prayer-meeting needs to be restored in a new and revitalized form. Our people want teaching, definite exposition of doctrine rooted in the Bible and made relevant to life. They are weary of exhortation and the endless discussion of problems. A scolding remonstrance at the wickedness of the world is a poor substitute for the Gospel.

But there is also the gravest need for leading our people in their aroused sense of congregational solidarity to an apprehension of the distinctive mission of the Church in the world. I stress the need for educational evangelism, carried on with persistent purpose in the life of every congregation.

### Mission to the Nation

At last General Council, we decided upon what was called a Mission to the Nation. I have little evidence of its effect on the life of the nation, but I am convinced it has had a profound effect upon the life of the Church. It has really been a mission of Christ to ourselves. The Holy Spirit is speaking to the churches in our time: let us have ears to hear what He is saying. A Mission to the Nation is an engaging project, but it must be conceived in the light of a still greater Mission—the eternal mission of God Himself to the World. For this very purpose Our Lord Jesus Christ came among us, and by His Spirit He commits it to the Church. We are to be His Body in the world, His continuing ministry of reconciliation. An aroused sense of mission is our hope of revival.

I lament and deplore that still the Church presents a broken front to the world. The Divine entreaty for unity stifled by preoccupation with what it difficult to regard as other than matters government, organization and office, impo tant enough in the light of history a tradition but neither decisive nor fund mental for the true character of the Churc The world is weary of our disputatio about authentic ministries and ecclesiasti authority. Men are disdainful and co temptuous of denominational protestatio of exclusive spiritual virtue. For all th spiritual ignorance which is both deep a dark, they have a conviction that t almighty Spirit of God has not limit Himself to any one specific mode operation.

How shall we present the Gospel Divine Reconciliation while we oursel are unreconciled with our Brethren Christ? The Grace of God is a migh stream that has flowed through many a diverse channels in His Church. And th is likely to continue. History and traditi have turned its operation into many dire tions, but, at least, and for this I plea let us recognize one another as acknowle ing one Lord, teaching one faith, gather around one Table, baptized with the sa baptism and partaking in one salvati that sends us out on one mission to t world. It is the lifting up of Christ th will draw all men unto Him, but t promised blessing must surely begin w the people of the Church. ●

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# The Question Box

*Q. Is there a pin, or some distinctive insignia, which United Church people may wear?*

A. United Church people seem to go in for lapel insignia. A pin for United Church Men (an adaptation of the Crest) may be obtained from The United Church Publishing House. The W.M.S. has its life membership pin, as has also the W.A. (actually a form of the Crest). The National Y.P.U. has a fine pin for United Church young people.

*Q. When a minister is moving to another church is it proper for him to tell the congregation from the pulpit or should the board be informed first?*

A. Propriety suggests board or a properly called congregational meeting.

*Q. Why don't ministers preach more from the Bible, instead of about events, statistics, finances, etc., when so many are anxious to understand the Bible, and its stories?*

A. We don't know, but it is probable that such ministers assume the congregation can study their Bibles at home and in Bible class, and in his sermon he should relate and apply Biblical truth to everyday affairs—as the prophets did in Bible times.

*Q. Does the act of resignation from a Session nullify the vow "Will you maintain and set forward as much as in you lieth quietness, peace, and love among all Christian people . . ." ?*

A. We would think it pretty startling for an elder to change his way of life once his term was over.

*Q. Two men on different Boards of our Church have not been on speaking terms for many years. Should the Church take action?*

A. Read Matthew 5: 23, 24. Also the invitation to Communion.

*Q. Does the Recording Steward receive and disperse money for the pastoral charge, or does he just keep the minutes?*

A. He is not concerned with finance. He keeps minutes, conducts correspondence and submits records to Presbytery for annual review.


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# Book Reviews

Conducted by M. MACDONALD

## The Chatterbox

WHEN Dr. J. H. Arnup reviewed Dr. J. M. Shaw's book *Christian Doctrine* in the columns he expressed the hope that a simpler edition of that standard work mig be prepared for the layman. Dr. Lorne Pierce has sent word that Dr. Shaw has complet this manuscript under the title *The Wonder of the Christi Gospel.* It is to be published jointly by The Lutterworth Pre of London and The Ryerson Press. . . The November a December 1st Book Sections will carry review articles on t children's, general and religious books from the fall listin Already some of the children's books have arrived. They lovely to look at, and interesting—even for an adult—to read. From The Muhlenberg Press has come an attractive paper-bou book, *Urban Church Planning,* by Walter Kloetzli and Arth Hillman ($2.50). Information and understanding gained fr self studies of hundreds of city congregations in the Unit States have encouraged the writing. The book contains excell appendices with discussion outlines, bibliography and Index.

Dr. Shaw

### Cavalcade of the North

*Compiled by George E. Nelson.* (Toronto: Doubleday & Co.) $5.00.

**Reviewed by J. H. Arnup.**

Northward the star of Empire takes its way. In Canada, this is as true of literature as it is of politics or economics. An undue proportion of Canadian literature seems to have either its origin or its setting in the New North.

The prose anthology before us includes two full-length novels and twenty-four extracts or short stories. While mostly modern, the latter cover a wide range in time and place. The list includes writers as far apart as Morley Callaghan and Thomas Chandler Haliburton, and as varied as Sir Gilbert Parker, Marjorie Pickthall (a charming bit of prose, the sweetest story in the book) and Stephen Leacock. Biography is served by an extract from Bruce Hutchison's *Life of Mackenzie King,* and history appears in a selection from the writing of Joseph Lister Rutledge in which he presents the British viewpoint of dealings with the Acadians.

The novels chosen are representative and well worth a fresh reading; but in the opinion of this reviewer the omission of one would have held the book to a more reasonable size.

Another minor criticism may be noted. Some of the authors are less than well-known. Miniature biographies would have helped in their identification.

Thomas B. Costain contributes an interesting introduction.

### "Greater Men and Women of the Bible"

*By Dr. Will Sessions.* (St. Louis, Mo.: The Bethany Press.) $3.50.

**Reviewed by D. M. Perley.**

Here is a book of popular short biographies of fifty-two Bible characters, not all of whom seem quite to fit the designation "greater," but all have valuable lessons for us. Dr. Sessions the author is a working pastor of a large Christian Church in Kansas City, Mo. He has had extens experience as a war chaplain in the Uni States, New Guinea and Australia. knowledge of human nature and acquaintance with the literature of the and New Testaments equip him for such service as he makes this book rend Possibly his scholarship is a bit conservat or at least cautious but for the ordina reader that is not a great disqualificati It is true he believes that there may more than one author of Isaiah but merely states that "some scholars are that opinion." However it is evident t he has done careful work and has provi a useful book for laymen particularly.

### Economic Problems of the Church,

**From Archbishop Whitgift to t Long Parliament**

*By Christopher Hill.* (Toronto: Oxf University Press.) $6.50.

**Reviewed by Gerald R. Cragg.**

The Church claims that it is in the wo but not of it. The distinction is easier make than to maintain. The church surrounded by social and economic for which constantly modify its life. T subtly deflect its attention; they insensi divert its interest; and sometimes t move into the forefront of its life thought. The church lives by the Gos but the institution requires support, its ministers live by the material provis made for their maintenance. The proble created by this simple fact are alw with us. At times they acquire partic urgency.

This illuminating work studies the s ation which prevailed during the generations prior to the meeting of Long Parliament in 1640. Everyone kn that this was a period of mounting tens Too often its problems have been discus wholly in political or religious terms. E when economic forces have been gi their proper weight, they have seldom b adequately related to the religious iss of the day. That there was a close con tion, no thoughtful student can quest

t was the source of that significant nce between common lawyers, par- entarians and puritans? They had ain convictions in common, but they had certain interests in common. What e were becomes clear only in the light he economic situation of the Church ngland. Its problems were urgent and sing. The plundering days were not , and even its own servants were not ys averse to enriching themselves at xpense. Many of them, of course, were en by the pressure of poverty to doubt- expedients. With a wealth of detail ch never grows oppressive, Mr. Hill minates the nature of these problems, discusses the attempts to solve them. say that he is concerned with tithes impropriations, with parish fees and esiastical taxation might suggest dull uninviting reading. Nothing could be her from the truth.

his book is as fascinating as it is ortant. It is exhaustive and discrimin- g study of a particular church caught in toils of a particular economic situation. ny of the problems were characteristic hat age, but in every chapter issues rge which demand careful thought on part of any one who is sensitive to the ing problems of the church in the d. No one interested in the puritans, one who shares in their heritage, can rd to ignore this invaluable work. It ls a great flood of light on an area ch students of puritanism usually ect. To the general reader it can be mended with an enthusiasm which few ialized works arouse.

## "How Shall They Hear?"

*By Gordon W. Ireson.* (Toronto: Anglican Book Centre.) $1.90.

**Reviewed by Roy M. Pounder.**

The title is taken from Romans 10: 14. This is a work in Homiletics, illustrated by twelve of the author's sermons. The style is simple and even at times colloquial. Some might question the judgment passed upon Robertson of Brighton and the somewhat casual estimate of Rudolf Bultmann; but the many pithy sayings with which the book abounds may be considered with profit by non-Anglicans, as well as by the Anglicans to whom the book is primarily addressed.

## One Faith and Fellowship,

### The Missionary Story of the Anglican Communion

*By Rt. Rev. John Seville Higgins.* (Toronto: The Oxford University Press.) $4.50.

**Reviewed by Harvey G. Forster.**

This amazing study of the missionary activity of the Anglican Communion is relevant both for the ecumenical movement and church union conversations.

The Anglican communion has not been considered to be specially missionary-minded. This is in part because no one organization has complete missionary responsibility. The Society for Promoting Christian Knowledge, the Society for the Propagation of the Gospel in Foreign Parts, and the Church Missionary Society have shared responsibility. There has been no blare of trumpets or strongly publicized financial drive.

Yet a host of strong men have been found willing to give life-time service in unlovely places, and by their holy concern laid foundations which could not be shaken. This book contains a brief summary of such service. Church organization accompanied the proclamation of the Word. The churches were organized according to the Anglican pattern and continuing episcopal responsibility ensured their permanence.

Anglicans of 15 self-governing churches in 331 dioceses are held together by a common faith and common order. The Lambeth Conference reported they were bound together "not by a central legislative and executive authority, but by the mutual loyalty sustained through the common counsel of the bishops in conference." This is often described as being "in communion with the See of Canterbury."

The book is well written by the Bishop of Rhode Island, and will be a great inspiration to all Anglicans. It deserves careful and challenging study by United Churchmen as well.

## "Faith for Personal Crises"

*By Carl Michalson.* (Toronto: S. J. Reginald Saunders & Co., Ltd.) $4.00.

**Reviewed by Roy Pounder.**

This book deals with seven critical personal situations: anxiety, guilt, doubt, vocation, marriage, suffering, and death, as these are met by rebellious (dominating), recessive (dominated), and resigned types of personality.

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## OR NEW CANADIANS

(*Continued from page* 12)

rict, the United Church stood second terms of potential membership — outbered only by Roman Catholics. He nized evangelistic teams from his own nbership to go on door-to-door visitas to gain new members. The first year had 12 helpers; between Christmas and ter this year, 30 Howard Park faithfuls e taking part, and some of them were v Canadians.

t the same time, the church organized erman family club which meets once a nth for an evening of social entertainnt drawing as a rule about 100 people. urday morning classes were started for glish children who wanted to learn the iments of German, while on Thursday nights throughout the holidays, between two and three hundred German-speaking New Canadians were registered at the church for special linguistic classes in English. "These people are anxious," says Mr. Service, "to do everything they can to be good Canadians. Our job is to help them attain that end."

Already, he says, there is evidence of intermingling between young New Canadian members of the church's Young Adult Group and Canadian-born members. "We do not have two congregations in our church — a German congregation and an English-speaking congregation—nor do we wish that. Our aim is integration in one solid congregation and the fulfilment of God's wish. We are all workers for Christ."

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(*Continued on page* 30)

# So You're Going to College!

### By A. M. LAVERTY*

YOU are unlikely ever to have as much time entirely at your own disposal as during your university years. When you first go up to university you will be inclined to think that the time at your disposal is limitless and it is, therefore, of the utmost importance that you develop as soon as possible the capacity to handle your own time.

All universities offer a multiplicity of clubs and activities. These have, in varying degrees, the interest and support of students. Some make heavier demands upon your time and energy than others and some are strictly seasonal. Some widen the range of your acquaintance and some simply multiply the number of times you see and hear familiar voices and faces. Some stretch your mind and some have other results! But all take time and, notwithstanding your first impression, you time is limited. Take time to decide what clubs and activities attract you most and confine yourself to them. Spreading yourself all over in your first year will likely result in your first year being your last.

You will discover that university is different from high school. To the degree that you discover the significance of the difference you begin to "get something out of college." For college is not a safe place for you if your dominant desire is simply to re-arrange your prejudices. You may choose your rut but you will be reminded pretty constantly that a rut is only a little longer than a grave.

Despite the casualness of professors they are not dedicated to the proposition that college would be fun if it weren't for the students! Members of the faculty may not aspire to be your guardians but they are not unwilling to be your friends. They may agree with the eminent Canadian that "You can't teach a man anything. You can only show him what there is to learn" but they give themselves several times weekly to the showing! If you are wise you will be on hand.

Whatever else you do at college, be yourself. The crowd's line may be sound, but test it before you make it yours. One of the first signs of maturity is that you do not readily run with the pack. Sort things out for yourself and be yourself.

At college ultimate questions are asked and answers are measured, sifted and weighed. Unless you put your religious beliefs in cold storage during your university years, they will be exposed to the fire and wind of debate and discussion. You will come to feel that you have to give a reason for the faith that is in you. Remember, then, as a wise man said, "It is not by denying as false what I do not yet know to be true," that growing insight is achieved.

Every university community has its Christian groups. Link yourself with them, not for self-protection but in order to experience the stimulus and the strength that are the fruit of an inquiring and worshipping fellowship. People are meant to grow at university and growth in the faith is far more common than many imagine.

**The Rev. A. M. Laverty is chaplain of Queen's University, Kingston.*


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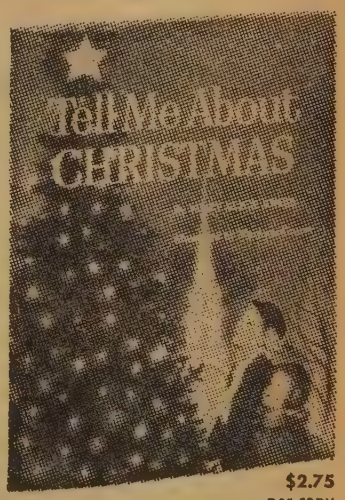


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# *About People and Places*

### Honour Minister

Marking the 40th anniversary of th minister's ordination, **Rev. Douglas Da** was presented by the choir with a red st on the occasion of the dedication of ch gowns in Stouffville (Ont.) United Chur Later an anniversary dinner was given a reception held by the ladies of congregation to mark the 40th wedd anniversary of Mr. and Mrs. Davis to wh 300 guests came, church and commun leaders brought greetings and presentati were made. Mr. Davis officiated also a family service, baptizing his grandso George Mark Davis.

### New Appointments

The 18th General Council meeting Ottawa appointed Dr. E. M. Aitken, Ha ilton, Ontario, Chairman of the Vacanc

Dr. Birtch

Dr. Thomson

Committee; Dr. George Birtch, also Hamilton, to be Chairman of the Board Evangelism and Social Service; the Rev. H. N. Davidson to head the Committee Church Worship and Ritual, and the V Rev. James S. Thomson as Chairman of Overseas Missions Board.

### Steward 25 Years

Committee of Stewards official for years, leader on building and finance co mittees and in all church projects, M **George Kuhl** was honoured by the cong gation of St. Paul's Church, Milk Riv Alta., at a reception when tribute was p to his untiring efforts and he was presen with an engraved silver tray.

### Family Visitation

As a prelude to a special Friendsh Sunday, a visitation campaign was carr out by the congregation of the **Streetsv (Ont.) United Church.** The 600 chur families received a brochure, were visi and newcomers invited to attend chur Two services were held on Friendsh Sunday morning conducted by the minist Rev. Lloyd G. Stapleton.

### New Units Added

Superintendent of the Neepawa, Ma **Home for Senior Citizens** named for husband, Mrs. W. A. Osborne was the f to enter the two new housekeeping u added to the Home, after the opening a dedication last month. Called for Mr. E Murray and Mr. R. J. Drysdale, treasu and chairman of the Home, each is co posed of three couple suites and one sin suite. Financial assistance was given by Board of Evangelism and Social Servi the Provincial Government, donations fr church groups and the balance of Conference Ministers' Fraternal Fund.

eciation for the assistance, preference be given in two couple suites to retired sters. Mr. R. J. Drysdale presided at opening ceremony at which greetings read by church and community repretatives, and the Rev. George Dyker, Past ident of the Manitoba Conference, ducted the dedication.

### awa Looks Ahead

nnouncing $599,000 pledged out of the of $700,000 and with a number of ches still to be canvassed, the Ottawa nsion Committee reported optimistically e Presbytery. With broader aims and e authority the Extension Committee is easing personnel and considering a anent secretary. It is estimated that irements of the next five years in the wa area will include provision for sites or church buildings in 11 places with a mum $1,500,000 financial requirement.

### ith Faces Youth

discussions following Dr. R. C. lmers' theme addresses on "A Faith to laim" Young People at the **National ncil Meeting** at Mount Allison Univer- Sackville, N.B., expressed their concern nt the lack of faith in young people and best methods to use for its deepening. talked about the need to bring new into local Unions and how to reach the t numbers of young people not now ciated with the church. Mr. David donald of Charlottetown, P.E.I., a first theological student at Pine Hill Divinity , Halifax, is the new president.

### dern Plant

e opening and dedication service of the Christian Education Building of the **mond Hill (Ont.) United Church** was ducted by the minister, Rev. Charles G. ginson, assisted by local and York Presry officials. Built at a cost of $253,552, ntains a most modern and efficient plant arry on the work of an expanding com- ity.

### dent with Nine Firsts

igh honour has come to the Ontario ies' College through one of its students,

Miss Patricia Earle, daughter of Dr. and Mrs. W. J. Earle of Whitby. At the department examinations she secured nine first class honour papers and she has been awarded the First Edward Blake Scholarship in English, History and Biology (U. of T.) and the Dickson Scholarship in English, History, French Latin (Trinity College), total value t $2,200. She will study Modern guages and Literature at Trinity College year. As far as is known this is the time such an honour has come to a ted Church Secondary School.

### Workers Meet

hirty-three **Lay Workers** in the **Newdland Conference** attended a five-day esher course in St. John's, last month. ures under the auspices of the Board Home Missions, on Bible Study, Preach- Methods, Worship in Day School and lic Speaking were given by ministers and rch officials, and fully discussed. ive lay ministers were present in January

*(Over)*

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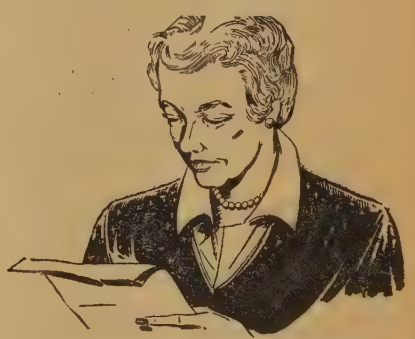

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at the first meeting of the **Lay Preachers' Brotherhood** of the **Niagara Presbytery** which was organized with the assistance of a number of interested ministers. The year has seen such rapid growth that 18 were present at a gathering last month. Under the chairmanship of Rev. H. Kay they studied homiletics and discussed Dr. John Dow's book "This Is Our Faith."

## Towards Reunion

Archbishop Frank Woods of Melbourne, Australia, addressed what is perhaps the most promising movement that now exists in Canada toward the organic union of the Anglican Church and the United Church. Meetings were held at Queen's University, Kingston. Laymen and ministers of both communions were present, though the group was not large. Those present were m under a vow. Each had pledged hims previously and renewed his pledge aga before God and his fellows: "I dedic myself to give sacrificially in prayer, ti and money, and to work for the prompt a decisive national action to bring about Union of the Anglican and United Churc in Canada."

**The Christian Re-Union Movement** ar as a result of the evangelistic campaign Brockville conducted by 70 theologi students from McGill University. Th believed that if men of two or more co munions could unite for evangelism th ought to work for the organic union of th churches. Bishop Stephen Neill spoke the annual conference last year. This y the movement has spread from East Canada to the west and Archbishop Woo flew west to Stettler, Alta., at the conclusi of the meetings in Kingston to speak to western division.

## Rededication

The President of the Bay of Quinte Co ference, Rev. J. F. Lane, conducted rededication service of the **Beulah Chur** on the Bath Charge. The church has be redecorated and numerous improveme made. At the service the minister, Rev. J. Harris, dedicated a number of furnishin gifts of members and friends.

## For Ministers Only

The Canadian Passenger Association I announced that clergymen desiring to their clergy certificates early in 1959 sho make application about November 15th a under any circumstances, not later th December 1st.

In view of the great number of reque received in the last two weeks of Decemb it is impossible to get all certificates out January 1st.

Each application should be accompan by a Postal, Bank or Express Money Orc for $4.00; not a cheque or cash.

## Four Ministers Die

**Rev. H. B. Parnaby** who died in Chatha Ont., Sept. 21st was for a number of ye correspondent for the Church paper in London Conference where he served num ous charges. Received in 1913 he retired 1947. . . At Chatham also, on Sept. 1 **Rev. Harold Bolingbroke** died. Thirty-f years in the active ministry of the cent conferences he retired in 1947. . . On Se 15th **Rev. William P. Newman** died Ingersoll, Ont. Beginning his work in year of Union, 1925, he served in Ontario Conferences retiring in June of t year. . . **Rev. George H. Raley** died Vancouver, Sept. 15th at the age of 97. had been connected with the Indian Wo of the church for sixty years, serving su posts as Kitamaat and Port Simpson, a when he retired in 1933 had been Princi of the Coqualeetza Institute for some yea

Two ministers' widows died in Toron recently. **Mrs. Florence May Lunau,** w of the late Rev. Austin E. Lunau, on Se 21st; and **Mrs. Lillian A. Wilkinson,** wife the late Rev. A. T. Wilkinson, on Sept. 16 In Montreal **Mrs. Theresa Gualtieri,** wife the late Rev. D. R. Gualtieri, whose wo with the United Church Italian congre tions was so effective, died on Sept. 10t

Word has reached Canada of the de in Scotland of **Mrs. John Dow,** wife of former Emmanuel professor of New Tes ment and author of "This Is Our Fait She will be remembered by graduates as Greek scholar who taught many, for interest in the students, and for her gift music which she shared so freely.


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# ORLD CHURCH NEWS

## iscopal Ordination

he Church of South India, formed in 8 by the merger of Anglican, Presby- an, Methodist, Protestant Reformed and gregational Churches, and with which Lutheran Church, after years of dis- ion, refused to unite, has for the first e since union produced a statement on ministry and episcopacy which the heran theologians are studying. The rch of South India has approved the ement which says that the system and pose is needed "as episcopacy has been pted in the Church from early times." ile the Church of South India does not sider episcopal ordination essential for alid ministry, it asserted "there cannot a universally accepted ministry which s not include the historic episcopate as of its elements."

## l Head Council

The new General Secretary of the International Missionary Council will be the present Chairman, Bishop J. E. Leslie Newbigin of the Church of South India's Madhurai-Ramnad diocese. A renowned theologian, missionary of the Church of Scotland in India since 1936, the 49-year-old hop now on furlough will take over his duties July 1, 1959.

## nsider Withdrawal

utheran leaders meeting in Winnipeg sidered merging the seven Canadian ods and withdrawing from the U.S. ent churches. The scheme is financially sible as there are 240,000 Lutherans in country, as well as two theological inaries.

## formation Jubilee

Reformed Churches will mark a number anniversaries in the year 1959-60 in a cial programme to be known as "The ormed and Presbyterian Jubilee."

The celebrations will centre in scenes of formation triumph in France, Switzerd, Germany, Scotland and Eastern rope, although the Centennial of Presterianism in Brazil will also be celebrated h the meeting there next July and August the General Council of the World iance.

rance will celebrate the 450th anniver- y of the birth of John Calvin and the th anniversary of the first national Synod the French Reformed Church.

The Festival will be held in Switzerland ding in Geneva, the centre of the ormed movement. It will include the th anniversary of the founding of the ademy by Calvin, forerunner of the iversity of Geneva which trained a heavy portion of the ministers and laymen who ried the Reformation to other parts of rope. Civic, religious and academic groups l mark this occasion.

Celebrations will open on May 31st with special service in the cathedral of St. rre where Calvin preached. This service l be part of a World Day of Prayer and dedication to be held by all churches ong the Alliance membership.

On June 1st the dedication of the Calvin ditoire (Knox Chapel) will take place. is is the chapel towards the re-building

*(Over)*

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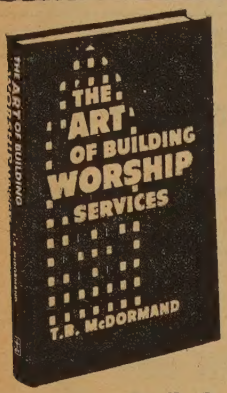


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and re-furnishing of which The United Church of Canada has contributed. It was the centre of meeting of Calvin theological leaders and the home of the English congregation to which John Knox preached before returning to Scotland to establish the Reformation there.

## No More Buns

Woman's job in the church is no longer to wash the dishes and prepare the buns for the meeting; she is to take her place with the men in the gathering. Lady MacDermott, Chairman of the four-year-old Department of Women's Work, was emphatic in this. She pointed out to the members of the Executive of the World Presbyterian Alliance that there is no problem in the East regarding the status of men and women, since they are equal in the Church.

## Barth and Brünner Consider

At the request of the Church of Scotland, the World Presbyterian Alliance has asked a number of eminent theologians, including Carl Barth and Emil Brünner, to express their judgment on the recent conversations towards union of the Church of Scotland, the Anglican and Congregational Churches, and to put their conclusions into the perspective of Presbyterianism.

## Year Book Changes

Please make the following changes in the *Year Book*:

**Maritime Conference**

**Lunenburg-Queen's Presbytery**
Chairman—Rev. Robert Mills, Port Mouton, N.S.
Secretary—Rev. Murray Gardner, P.O. Box 89, Mahone Bay, N.S.
Statistical Secretary—Rev. N. S. Macdonald, Lunenburg, N.S.

**Miramichi Presbytery**
Chairman—Rev. Vernon Smith, Newcastle, N.B.
Secretary—Rev. Karl F. Drew, Blackville, N.B.
Statistical Secretary—Rev. Lewis J. King, Box 285, Newcastle, N.B.

Rev. A. J. Love, Sub S. I, Box 645, Hamilton, Ontario.

Rev. Geoffrey G. Smith, Box 114, Luanshya, Northern Rhodesia.

Rev. J. C. Cronin, 405 West 23rd Avenue, Vancouver, B.C.

Rev. N. Bruce McLeod, 887 Caldwell Avenue, Lorne Park, Ontario.

Rev. Ernest E. Baskier, Secretary Settlement Committee, Hamilton Conference, 154 Dublin St., Guelph, Ontario.

## Dates to Remember

To mark its 10th anniversary, the **Opera Festival of Toronto** will present at the Royal Alexandra Theatre, Oct. 13-25 Verdi's "Un Ballo in Maschera" (A Masked Ball), Offenbach's "The Tales of Hoffman" in English, and Puccini's "La Boheme" to commemorate the 100th anniversary of the composer's birth.

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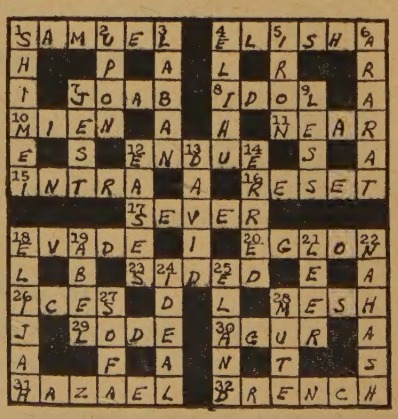

## *Publishing House Notes*

## *Canadian Stories For Young People*

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Another title by the same author, *To of the Iron Hand* ($3.50)

Similar stories by C. A. M. Edwards: *Sons of the Mohawks,* the capture a escape of Pierre Radisson ($3.00)

*Brook Watson of Beausejour* ($3.50)

Your boys need not lack for exciti reading.

*The Book Stewa*

## FOR NEW CANADIANS

(*Continued from page 25*)

of those signing pledge cards for the Eve Member Canvass were New Canadian a there are now 60 New Canadian membe in Howard Park's regular congregation 1,000 members. Fifteen elders and six the church's stewards are new membe some of them of German origin. Eve Sunday morning between 9.30 and 10. Horst Rueger, who was graduated fr Emmanuel College and was ordained t spring, conducts a special service in l native tongue for members who find the selves unfamiliar with the English langua

The working budget at Howard Pa church this year amounted to some $60,0 of which $12,600 was contributed to t Missionary and Maintenance Fund f work outside the congregation. "At las says Mr. Service, "as we celebrate our 50 anniversary, we are beginning to feel on more that we are working on a so foundation. We are making our way fina cially but what is really heartening is th our morale is climbing all the time. W feel we are doing a real job and that suppose is what makes us feel good. We' adopted a slogan in our church, 'Everybo a worker for Christ'—in other words are Christians with a purpose and realize that we must come to church *give* as much as to receive." ●

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ILLBANK, Ontario, 3-charge appointment of the United Church, vacant October 15th, 1958. sent salary $3,900.00 inclusive. Anyone inter- d please write Howard Mayberry, Poole, Ont., retary of Pastoral Relations Committee.

EALINED St. Thomas Suburban pastoral charge consisting of Talbotville, Yarmouth - Centre Townline, requires the services of an ordained ister immediately. Salary $4,000.00 including el allowance. Please contact Murray Rourke, R. 6, St. Thomas, Ont. Phone Talbotville 6-R-2.

AULT STE. MARIE, Ont., the pulpit of Central United Church (Algoma Presbytery) is now ant. Interested ministers are invited to write to airman of Pastoral Relations Committee, Central ited Church, Albert and Spring Sts., Sault Ste. rie, Ontario.

RENTON, Ont., King St. United Church, vacant Oct. 15, 1958. Interested ministers please te N. J. McNair, Chairman Pastoral Relations, Queen St., Trenton, Ontario.

ANKLEEK HILL Pastoral Charge will be vacant October 31st, 1958. Situated on High- 34. This town has two railroads, C.P.R. main and C.N.R. Vankleek Hill is half way between ntreal and Ottawa. Education facilities, the best. Sport activities second to none. (Curling k.) Artificial ice and large Arena for skating. erested ministers please write to Mrs. G. D. cIntyre, Secy., Pastoral Relations Committee, nkleek Hill, Ont., phone 103.

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## 5. CHOIR PERSONNEL—Continued

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ORGANIST - CHOIRLEADER required for Brant Avenue United Church, Brantford, Ontario. Three-manual Casavant Organ. Excellent opportunities for private classes in piano, organ and voice. Salary according to qualifications. Applicants state age, experience, salary expected and date available. Apply in writing to Chairman of Music Committee, c/o Church Office.

ORGANIST - CHOIR LEADER required for St. Paul's United Church, Stirling; duties commencing end of October. Please state experience and salary required. Write Box 126, Stirling, Ont.

ORGANIST for Trinity United Church, Summerside, P.E.I. Duties to commence in October. Interested parties apply to Mr. Allison MacLean, Box 4, Summerside, P.E.I., stating salary expected. Excellent opportunity for supplementing income by teaching voice.

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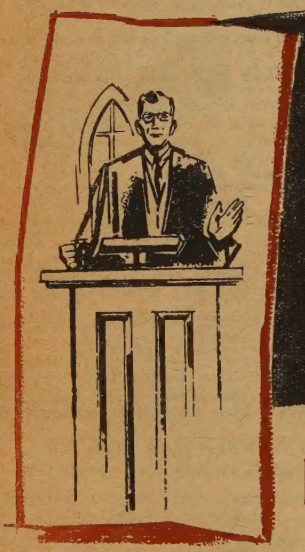

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